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THE LIBERATOR

VOL. VIII. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND. NO. 37.

BOSTON, MASSACHUSETTS. FRIDAY, SEPTEMBER 14, 1838.

BOSTON.

FRIDAY, SEPTEMBER 14, 1838.

OLIVER JOHNSON, EDITOR PRO TEM.

LETTER FROM HARRIET MARTINEAU.

The following letter, which we find in the Lynn Record, was addressed to the former Corresponding Secretary of the Women's Anti-Slavery Society in that town, in answer to a letter from that Society, accompanied with a certificate of life-membership of the Massachusetts Anti-Slavery Society, with the request of its acceptance by Miss Martineau. It will be read with deep interest by the abolitionists of this country. Her remarks respecting the vigilance which will be required to protect the emancipated slaves from oppression in practice, are no doubt just, and it is pleasing to see that our English friends understand so well what is demanded of them in this respect.

FLUDYER-ST. WESTMINSTER, June 20th, 1838.

MY DEAR MADAM—On my return from the country, I find the certificate of membership of the Massachusetts Anti-Slavery Society, which the members of the Lynn Society have had the kindness to forward to me. I accept the valued gift with feelings of high gratification. The generous interpretation which my American sisters put upon the small efforts of those who have done less than themselves, shows that the spirit or disinterestedness is strong among them; and my great pleasure in this mark of kindness arises, not from a consciousness of merit in myself, but from an appreciation of the generosity of my correspondents. I do not wish to enlarge on the subject of myself or my doings, but I must just remind you that in bearing my testimony in print against slavery, I have incurred no risk, and no discredit. Here public sentiment is wholly with me on this subject. The only sacrifice I had to make was of the good opinion of some of my friends in America. And I cannot but trust that the time is not far distant when they will forgive and agree with us. You and your sisters, my dear madam, have a harder battle to wage, in which I beg leave to assure you that you have all my sympathy, and I believe the sympathy of this whole nation. Not one of your efforts is lost upon us. You are strengthening us for the conflicts we have to enter upon. We have a population in our manufacturing towns almost as oppressed and ill-used as our secluded rural districts, almost as ignorant as our negroes. These must be redeemed. We have two negroes in our dominions who, though about to be formally surrendered as *property*, will yet we fear be virtually oppressed as *citizens*, if the vigilance which watches them be not as active as ever. I regard the work of vindicating the civil standing of negroes, as more arduous and dangerous, than freeing them from the fetter and the whip. But you and we have a long and hard task before us there, when the first great step is won in our colonies, safely accomplished. But this is the result of labor which renews strength, instead of causing fatigue, the reason of which is, that a sure and endless hope is before us. May this hope sustain you! I think it surely will; for nothing was ever to be ground more sure, than that there is no delusion connected with your objects; that they are sanctioned by the calmest reason, and the loftiest religion, and that in the highest condition of wisdom in which you may find yourselves in the better world to which you are tending, you will never despise your present action in your great cause.

We have heard with mingled feelings of the outrages at Philadelphia. Upon the whole we hope for great good from them; but, till I hear more particulars, I shall not cease to wonder at the extent and intensity of the bigotry still existing in that city. I should have supposed that your enemies had seen enough by this time of the fruits of persecution. While earnestly trusting that God will advance the cause in his own way, we cannot but hope that no more struggles of that nature, involving so much guilt, may be in store for you. It is a severe pain to witness so cruel a worship of Mammon, however strong may be our faith in the persecuted. By whatever means, however, the cause is destined to advance, God's will be done.

It gives me heartfelt pleasure to remember that I can now one of your sisterhood in outward, as well as inward relation. If I should ever be so blessed as to be able to assist you, you may count upon me. At all events you will always have my testimony, my sympathy and my prayers. I fear there is no prospect of seeing your country again. I have both domestic and public duties here which I cannot decline, but my thoughts and hopes will be with your people, though I should continue to live among my own.

Believe me, dear madam, with high respect for the lady in whose name you have addressed me,
Gratefully and affectionately theirs and yours,
HARRIET MARTINEAU.

PETITION OF APPRENTICES.

To the sincere lover of liberty, who is disgusted by the hypocrisy, and shocked by the injustice which have marked the conduct of the American people towards the innocent and defenceless portion of their fellow men, whom they still persist in holding in worse than Egyptian slavery, it is refreshing to contemplate the bright and honorable example of Great Britain in all that pertains to the rights of her colored subjects. While the American Congress, composed of men who call themselves *republicans*, and who profess to believe that all men are created equal, turns contemptuously away and stops its ears to the cry of one sixth of our population—behold the British Parliament listening respectfully to the petitions of those who have nothing to recommend them to notice, except that they are HUMAN BEINGS in circumstances of affliction and distress. Here is a petition, which Lord Brougham did not feel it beneath his dignity to present, and which the House of Lords, under a *monarchical* government, felt it no dishonor to receive. Read it, Americans! and blush for your country! Its contents will enable you to form some conception of the story which the slaves of the South would tell, if they were permitted to address our legislature, as Congress. We copy from the British Emancipator.

To the Right Honorable the Lords Spiritual and Temporal, in Parliament assembled:

May it please your Lordships,

We the undersigned negro and colored apprentices, residing in the parish of St. Thomas-in-the-Vale, in the island of Jamaica, humbly beg leave to approach your Lordships, to lay before you a statement of grievances under which we labor, and oppression and cruelty under which we groan; beseeching your honors to take into consideration our hard case, and to grant us redress by adopting such measures as shall put an end to the system of apprenticeship at the earliest possible period.

For this we pray, from the conviction that nothing short of it will meet our case, or allow justice and freedom from oppression to be enjoyed by your humble petitioners.

It is not necessary to lay before your Lordships the state we were in previous to the 1st of August, 1834, but enough to notice grievances which we have suffered since that period, and which are still in general existence.

Wives, daughters, and sisters have been cruelly subjected to the torturous tread-wheel, and while on it have been severely flogged, because too weak to keep step to its rapid motion. One died a few days after her return home from the workhouse, from the effects of punishment on the wheel. Another miscarried a few minutes after coming down, and she and many others have been sick nearly to death, from excessive torture on this frightful engine of cruelty.

Aged females have been driven from their houses, where they had previously enjoyed repose, to labor in the field; some of them sickly and lame, and the mothers of many children.

Young children, whether sick or well, are greatly neglected, and when such have died, boards to form a shell for their remains have sometimes been denied.

When we have been sick, medicine and nourishment have been frequently withheld, and we have been driven out to labor often with sore disease upon us; and in some cases sent to the workhouse from inability from sickness to perform the labor required at our hands. In one case death has followed this cruel usage.

We have been subjected to the treadmill, fine, imprisonment, hard labor, and the penal gang, and to the lash of the workhouse-driver, often for no crime, and generally for crimes of a trivial kind, for which no lash would ever have been thought of in the case of men termed free. Our grounds have been wantonly destroyed, our hours of labor unjustly increased, and even our Saturday, allowed to us by law, has been taken away by the system in common practice, of taking us to Rodney Hall to answer to any charge our master or overseer has been pleased to prefer against us. And in one case, a master boasted that he did not much care whether his apprentices were punished by the special magistrates or not, as at all events, he would be able to deprive them of their Saturdays.

Bargains have been made privately and broken publicly by some of our overseers, who after crop have called us fools, for not making a surer engagement previous to working extra hours during crop time.

Fearful oppressions have existed in every shape, and almost in every quarter. Masters, overseers, special justices, and supervisors of our workhouse, and those under them, have all joined in cruelly using us, their helpless underlings.

We have been kept back from the natural results of such usage by the fear of God; by the love of peace; by the cheering hope that soon, our thraldom will come to an end; by the wish to show gratitude for what has been given; by the desire to set the best example before the world, to show that danger consists, not in making freemen of slaves, but in keeping them in a state of bondage.

We wish, also, to assure you, Lordships, that we purpose to labor willingly and industriously for reasonable wages; and mean in all things to remain the loyal and dutiful subjects of Her Majesty, and resolve to pay a due regard to the laws under which we live.

Again entreating your Lordships to use such means as will bring to an end, without delay, the present system of apprenticeship, we, your Lordships' petitioners, as in duty bound, will ever pray. &c.

(Signed by 445 of the Male Apprentices.)

A MAN PLUCKED FROM THE JAWS OF THE KIDNAPPER.

The Michigan Observer gives an interesting account of the rescue of a man claimed as a slave at Cleveland, Ohio. It appears that a Mr. Mitchell, of Natchez, having got his eye upon a colored man who was on board a vessel at Buffalo, determined to claim him as a slave. As the vessel was bound up the lake, the kidnapper went to Cleveland and procured a justice and two or three constables to aid in capturing the man on his arrival at that place. On the oath of Mitchell and another man from Natchez, the justice pronounced the colored man to be the property of the former. The kidnapper swore that he ran away some time during the fall of 1835. The circumstances having become known to Mr. Sterling, a gentleman of high standing in Cleveland, and a warm abolitionist, he procured a writ of *habeas corpus*, and brought the parties before Judge Whittlesey. The following is the account of the trial, which we copy from the Observer, and from which it appears that the kidnapper, instead of securing his victim, came very near getting himself into the clutches of the law.

'The Court House was crowded to absolute repletion. No cause, as was stated by the attorneys, had ever before awakened such an interest, or collected such an audience. And it was highly creditable to the good feelings of the people there, that that interest appeared to be, almost exclusively on the side of liberty. The main question, of course, was, whether Nash was, by the laws of Mississippi, the *property* of Mitchell! As the time of his escape was set in the fall of 1835, and it was clearly shown that he was here during the whole summer preceding, the presumption was, of course, that he was not the slave that Mr. Mitchell lost, if he had lost any. Nash's residence at the North could, it was said, have been clearly proven back two years earlier, by sending abroad for evidence: but this was not deemed necessary.

The whole trial was one of thrilling interest. It was really the most effective sort of an abolition meeting. In its progress a variety of incidents occurred which produced great effect, which cannot here be related. In particular the plea of S. Andrews, Esq. was thrilling in the highest degree. It was truly eloquent.

The reader will have already anticipated the result. Judge Whittelsey, in a very feeling and lucid manner, summed up the evidence and stated the law in the case, and when in conclusion he pronounced the prisoner *discharged*, a shout like the voice of mighty thunderings echoed through the house. It was all idle for the sheriff to call 'order.' It was a burst of sympathy that came forth at nature's bidding, and a man might as well have called the winds or waves to 'order' when by nature's own impulses they were thrown into commotion.

That shout must have been no very grateful melody in the ears of Mr. slaveholder Mitchell. Certainly not. But he was not there to hear it. For that once he played 'the prudent man.' He 'foresaw the evil and hid himself.' About the middle of the trial, he was seized with a sudden anxiety to see Natchez. And although the shout of sympathy at its close had been echoed from a whole park of artillery, he was beyond the hearing of it—bound post-haste for Natchez. He had already been very unprofitably detained for several days, and felt, as is most probable, that he should neither get his *property*, valued at $1,000, nor the 700 for which it was said he generously offered to sell out. And it may be that he felt some premonitory convictions stealing over him, that he might have to change relations, for a little while, with the 'boy' Nash, under a charge of false imprisonment, at least; if not for an attempt to kidnap. At all events he hurried away with all the speed he could get out of an express hired on purpose to convey him out of the county.

THE 'THIRTY PIECES OF SILVER.' Rev. O. A. Brownson has been appointed superintendant of the U. S. Marine Hospital at Chelsea,—an office which he never could have obtained but for his treachery to the cause of freedom and humanity. No one will be at any loss, hereafter, to account for his sudden abandonment of anti-slavery doctrines.

A TITLED QUAKER! Among the degrees conferred at the late commencement at Brown University, was that of LL. D. upon JOSEPH JOHN GURNEY, the Quaker minister from England! Would such a compliment have been paid to him, if, like George Thompson, he had borne a faithful testimony against American slavery? We trow not.

THE ALMANAC AGAIN. The Friend of Man contains the following notice of the Anti-Slavery Almanac for 1839, which is as just as it is neat and appropriate:

We expected a good Almanac for the coming year; but our expectations are more than realized. The first Almanac was a good one—the second was better—but the third outstrips both its predecessors. We know not how to describe it. Like Thome and Kimball's Journal, it must be read to be appreciated. We remember having laughed at the story of the honest farmer, who bought an Almanac, and sat down, and read it through in course, the first evening. There will be many such farmers the coming year; and the laugh will be turned against him who should get a glimpse of it, and lack human nature enough to follow it to a close. It contains a rich variety of matter, happily condensed and arranged. It bears striking marks of the same hand that wrote 'WYTHE on the District of Columbia.' The best read abolitionist will find in it a mine of important information—much of it new—and all pertinent, striking and timely. It furnishes a portion in due season for abolitionists and opposers—a manual and text book for the one—and an anti-slavery lecturer for the other. The amount of matter is increased, by printing it in smaller type than formerly. The engravings '*talk*, right out, in plain English,' and are worth the whole price, of themselves. Children will never forget them. The statesman will lay up the Almanac, as a repository of rare statistics. It must have cost immense labor: yet it is as sprightly as an evening hour's chat. If you want to make converts, circulate the Almanac. If you wish to spur up abolitionists, supply them with the Almanac. If you would astonish a slaveholder, silence him without gagging, and pierce him without lynching, send him an Almanac. If you would urge intelligent and honest political action against slavery, circulate the Almanac. If you would rouse freemen to the rescue, circulate the Almanac. If you would show time-serving politicians the 'roll of infamy' that awaits them, hand them an Almanac. If you would preserve, for posterity, a list of the public men that have voted against liberty, file away a copy of the 1839 Almanac. Before you vote for a congressman or a president, look for the name of the candidate, and ascertain his doings, in this Almanac. To the favorite list of James Willians, Thome and Kimball, and the Elmore Correspondence, we must now add, emphatically, the 1839 ALMANAC. Do every thing else that can be done—but don't forget the *timely and liberal circulation of the Almanac.*

ILLUSTRATIONS OF SLAVEHOLDING CHRISTIANITY. We commend the following to the attention of those sanctimonious rabbies at the North, whose nerves are disquieted by the frightful 'improprieties' of abolitionism. This is the way slavery honors the institutions of religion! We copy from Zions's Watchman.

Mr. Lufkin, formerly of Charlestown, Ms. has made to us the following communication of facts. He spent 7 months in the state of Georgia, about a year and a half since; and in the course of his residence there he became acquainted with a number of slaves who were members of the Calvinist Baptist church, and who informed him, they were baptised in the following manner, by a Baptist minister in Brunswick, Ga. They were led down into the water and dipped by a large athletic slave, while the *minister* stood upon the shore, and said, 'I baptize thee in the name of the Father, Son, and Holy Ghost. Amen.'

Mr. Lufkin was present the day before, when those slaves told their experience. The minister sat with his penknife cutting the pew, while he called the converts, one by one, to come near him and relate what God had done for their souls. They approached side-wise, with their heads bowed as is usual for a slave to approach an overseer at the South, and with their backs partially turned toward the minister, related their experience.

This minister's name is Macintosh. One Sabbath our informant saw about thirty of his slaves started off in the afternoon toward a place on the canal where they were to work the next day. On the way they came to a number of shantees that had been abandoned by some Irish laborers, and which were then occupied by the hogs, that in great numbers run at large in that country. The hogs were driven out, and the slaves driven in to sleep during the night.

THE THREAT OF DISUNION. No argument has ever been urged against abolitionism with so much success as its alleged tendency to bring about a dissolution of the Union. The empty threats of the South have given to the idea just plausibility enough to enable a skilful adversary, by continually harping upon it, to turn it to a good account; but, unfortunately for the pro-slavery party, they are not likely to reap any further advantage from this mad-dog-cry. We have been told all along that the South was united as one man, and that, sooner than permit the North to interfere with her 'peculiar institutions,' she would rend the Union into a thousand fragments; but it is becoming more and more manifest that this is all a sham, and that the South, after all, would prefer any calamity to a separation from the North. The desire for a dissolution is evidently confined to a few hot-spurs, who look upon it as a means of their own aggrandizement. Mr. Menifee, of Kentucky, in his speech at the Webster dinner, said:

Let come what may of public calamity, of faction, of sectional seduction or intimidation, of evil in any form the most dreadful to man, Kentucky, like Massachusetts, regards the overthrow of the Union as more frightful than all. Kentucky acknowledges no justification for a disruption of the Union, that is not a justification for revolution itself. In that Union, and under that Constitution, Kentucky means to stand or fall. Kentucky stands by the Union in her living efforts; she means to hold fast to it in her expiring groans. With Massachusetts she means to perish, if perish she must, with hands clenched, in death, upon the Union.

A gentleman who was present states, that Mr. Menifee uttered *one* sentiment, which the reporter omitted, although it was cheered longer and louder and more heartily than any other. His words, which were taken down by the gentleman alluded to, immediately after they were uttered, were the following: ☞ 'KENTUCKY WILL STAND BY MASSACHUSETTS AND THE UNION, EVEN UPON THE QUESTION OF SLAVERY ITSELF.'

So much for the cry that abolitionism will dissolve the Union!

THE WAY SHOEMAKERS ARE SERVED IN GEORGIA! We copy from the Savannah Republican the following advertisement, offering a reward for the apprehension of a SHOEMAKER, who 'left his leather' because he was tired of WORKING FOR NOTHING. Wonder if the 'cordwainers' of Georgia could 'take care of themselves,' if they were relieved from the responsibility of shoeing their masters!

$5 REWARD

Will be paid for the apprehension and lodging in the jail of Chatham County, or delivery to me, my fellow WILLIAM, a SHOEMAKER by trade, and well known about the city of Savannah, as formerly owned by Mr. F. W. Heinemann; he absconded on the 30th July last, and was seen 30 miles from Macon on his way to Savannah, and where he is now believed to be. All persons are warned from harboring him, and all masters of vessels from taking him away, as the law will be strictly enforced in either case.

Aug. 24, 1838. WILLIAM J. TUTRILL.

☞ We are sorry to learn that Harvard College has disgraced itself by conferring the honorary degree of LL. D. upon Attorney General Austin—a man whose sentiments on the subject of slavery are as diabolical as those of the most villainous negro-driver, and who has acquired an infamous notoriety as the slanderer of the martyred Lovejoy. The Lynn Record truly says—

No degree can make an honorable man of him, who had the impudence to obtrude himself into a peaceable assembly at Faneuil Hall, met to consider the death of the martyred Lovejoy, and there to disturb the meeting and disgrace Boston by an infamous speech in which he represented the defender of his own press, and the riotous assailants as equally guilty; and the colored people as a menagerie of wild animals. By such degrees the college is degraded.

THE ELEVATING INFLUENCE OF EMANCIPATION. A correspondent of the Jamaica Journal relates the following circumstance, which occurred while the Governor of the island was on a visit to the jail at Westmoreland.

His Excellency, on enquiring into the conduct of the several prisoners, came to a notorious fellow called 'George Morgan,' who has been in the habit of behaving in a disgraceful manner to certain females of the town. On his Excellency being informed of this, and as he was scolding the said fellow on his improprieties, Mr. ——— came up, and thinking to make himself a smart and clever fellow, said, 'But your Excellency, I must tell you, that it was not to *white* or *respectable* females he did this—it was to certain colored and black ladies.' His Excellency, turning round with a degree of contempt, replied, 'Let me tell you, Mr. ———, all females possess the same feeling, and are entitled to respect.'

When will our government become *democratic* enough to apply the same rule to females of every complexion in the United States?

John Quincy Adams has accepted an invitation of the Boston Lyceum, to deliver the Introductory Lecture before that Institution.

BROADSIDES FROM DR. BEECHER
No. 3.

MOTIVES TO ENGAGE IN A WORK OF REFORM.

If we do not awake and engage vigorously in the work of reformation, it will soon be too late.

Though reformation be always practicable, if a people are disposed to reform, there is a point of degradation from which neither individuals nor nations *are disposed* to arise, and from which the Most High is seldom disposed to raise them. When irreligion and vice shall have contaminated the mass of the people, when the majority, emancipated from civil and moral restraint, shall be disposed, to set aside the laws and institutions and habits of their fathers, then indeed it may be feared that our transgressions and our sins will be upon us, and that we shall pine away and die in them. The means of preservation passing into other hands, will become the means of destruction. Talents, and official influence, and the power of legislation, and all the resources of the State may be perverted to demolish our institutions, laws and usages, until every vestige of ancient wisdom and prosperity is gone.

To this state of things we are hastening, and, if no effort be made to stop our progress, the sun in his course is not more resistless than our doom. Our vices are digging the grave of our liberties, and preparing to entomb our glory. We may sleep, but the work goes on. We may despise admonition, but our destruction slumbereth not. * * * Our institutions, civil and religious, have out-lived that domestic discipline and official vigilance in magistrates to execute the laws which rendered obedience easy and habitual. The laws now are beginning to operate extensively upon necks unaccustomed to the yoke, and when they shall become irksome to the majority, their execution will become impracticable. To this situation we are already reduced in some districts of the land.

* * * * *

If we give up our laws and institutions, our guilt and misery will be very great.

We shall become slaves, and slaves to the worst of masters. The profane and the profligate, men of corrupt minds, and to every good work reprobate, will be exalted to pollute us by their example, to distract us by their folly, and impoverish us by fraud and rapine. Let loose from wholesome restraint, and taught to sin by the example of the great, a scene most horrid to be conceived, but more dreadful to be experienced will ensue. No people are more fitted to destruction, if they go to destruction, than we ourselves. All the daring enterprise of our countrymen emancipated from moral restraint, will become the desperate daring of unrestrained sin. Should we break the bands of Christ, and cast his cords from us, and begin the work of self-destruction, it will be urged on with a malignant enterprise which has no parallel in the annals of time; and be attended with miseries, such as the sun has never looked upon.

The hand that overturns our laws and altars is the hand of death unbarring the gate of Pandemonium, and letting loose upon our land the crimes and the miseries of hell. Even if the Most High should stand aloof, and cast not a single ingredient into our cup of trembling, it would seem to be full of superlative wo. But he will not stand aloof. As we shall have begun an open controversy with him, he will contend openly with us; and never, since the earth stood, has it been so fearful a thing for nations to fall into the hands of the living God. The day of vengeance is in his heart—the day of judgment has come—the great earthquake which is to sink Babylon is shaking the nations, and the waves of the mighty commotion are dashing upon every shore. Is this, then, a time to remove foundations, when the earth itself is shaken? Is this a time to forfeit the protection of God, when the hearts of men are failing them for fear, and for looking after those things which are coming on the earth? Is this a time to run upon his neck, and the thick bosses of his buckler, when the nations are drinking blood, and fainting, and passing away in his wrath? Is this a time to throw away the shield of faith, when his arrows are drunk with the blood of the slain; to cut from the anchor of hope, when the clouds are collecting, and the sea and the waves are roaring, and thunders are uttering their voices, and lightnings blazing in the heavens, and the great hail is falling from heaven upon men, and every mountain, sea, and island is fleeing in dismay from the face of an incensed God?

The judgments of God which we feel, and those which impend, call for immediate repentance and reformation. Our country has never seen such a day as this.* By our sins we are fitted to destruction. God has begun in earnest, his work, his strange work, of national desolation. For many years the ordinary gains of industry have, to a great extent, been cut off. The counsels of the nation have by one part of it been deemed infatuation, and by the other part oracular wisdom; while the action and reaction of parties have shaken our institutions to their foundations, debased our morals, and awakened animosities which expose us to dismemberment and all the horrors of civil war. But for all this his anger is not turned away, but his hand is stretched out still. On our seaboard, are the alarms and the plagues of war. On our frontiers is heard the trumpet of alarm mingling with the war-whoop of the savage, and the cries and dying groans of murdered families. In the south, a volcano whose raging fires and murmuring thunders have long been suppressed, is now with loud admonition threatening an eruption. In the midst of these calamities, the angel of God has received commission to unsheath his sword, and extend far and wide the work of death. The little child and the blooming youth, the husband and the wife, men of talents and usefulness, the ministers of the sanctuary and the members of the church of God, bow before the stroke, and sink to the grave. That dreadful tempest, the sound of which, till late, was heard only from afar as it was borne across the Atlantic, has at length begun to beat upon us, and those mighty burnings, the smoke of which we have hitherto beheld from afar, have begun in our nation their devouring course. Nothing can avert the tempest, and nothing can extinguish our burning, but repentance and reformation; for it is the tempest of the wrath of God, and the fire of his indignation.

Our advantages to achieve a reformation of morals are great, and will render our guilt and punishment proportionably aggravated, if we neglect to avail ourselves of them.

We are not yet undone. The harvest is not past; the summer is not ended. There is yet remaining much health and strength, in many parts of our land. * * * Let the friends of virtue, then, express their opinions, and unite their influence, and the laws can be executed. Crimes will become disgraceful, and the non-execution of the laws more hazardous to popularity than their faithful execution. The friends of good morals and good government, have it yet in their power to *create a public opinion* which nothing can resist. The wicked are bold in appearance, but they are cowards at heart; their threats and boasting are loud, but they are 'vox et preterea nihil.'† God is against them—their own consciences are against them—the laws are against them—and let only the public opinion be arrayed against them, and five shall chase a thousand, and an hundred shall put ten thousand to flight.

It is not as if we were called upon to make new laws, and establish usages unknown before. We make no innovation. We embark in no novel experiment. We set up no new standard of morals. We encroach upon no man's liberty. We lord it over no man's conscience. We stand upon the defensive merely. We contend for our altars and our firesides. We rally around the standard which our fathers reared, and our motto is, 'THE INHERITANCE WHICH THEY BEQUEATHED, NO MAN SHALL TAKE FROM US.' * * * And will not the clergy, and christian churches of all denominations array themselves on the side of good morals and the laws? Will they not like a band of brothers, and terrible to the wicked as an army with banners, contend earnestly for the precepts of the Gospel? If with such means of self-preservation, we pine away and die in our sins, we shall deserve to die; and our death will be dreadful.

But, were our advantages fewer than they are, the Lord will be on our side and will bless us, if we repent and endeavor to do our duty.

He commands us to repent and reform, and what he commands his people to do, he will help them to accomplish if they make the attempt. He has promised to help them. He always has given efficacy, more or less, to the faithful exertions of men to do good. At the present time, in a peculiar manner does he smile upon every essay to do good. Not a finger is lifted in vain in any righteous cause, the result of every enterprise surpasses expectation, the grain of mustard becomes a tree, the little leaven leavens the lump. The voice of providence now is, 'In the morning sow thy seed, and in the evening withhold not thy hand, for this and that shall both prosper.' The God in whose help we confide is also our fathers' God, who remembers mercy to the thousandth generation of them that fear him, and keep his commandments. Within the broad circumference of this covenant we stand, and neither few nor obscure are the indications of his mercy in the midst of wrath.

* * * * *

My fathers and brethren, who minister at the altar—the time is short. We must soon meet our people at the bar of God; should we meet any of them undone by our example, or sloth, or unbelief, dreadful will be the interview! Shall we not lift up our voice as a trumpet, and do quickly, and with all our might, what our hands find to do?

Ye magistrates of a christian land, ye ministers of God for good—the people of this land, alarmed by the prevalence of crimes and by the judgments of God, look up to you for protection. By the glories and terrors of the judgment day, by the joys of heaven and the miseries of hell they beseech you, as the ministers of God, to save them and their children from the dangers of this untoward generation.

Ye men of wealth and influence—will ye not help in this great attempt to reform and save our land? Are not these distinctions, talents, for the employment of which you must give an account to God; and can you employ them better, than to consecrate them to the service of your generation by the will of God?

Let me entreat those unhappy men who make haste to be rich by unlawful means, who thrive by the vices and ruin of their fellow men, to consider their end. How dreadful to you will be the day of death! How intolerable, the day of judgment! How many broken hearted widows, and fatherless children, will then lift up their voices to testify against you. How many of the lost spirits will ascend from the world of wo, to cry out against you, as the wretches who ministered to their lusts, and fitted them for destruction. In vain will you plead that if you had not done the murderous deed, other men would have done it; or that, if you had not destroyed them, they had still destroyed themselves. If other men had done the deed, they, and not you, would answer for it; if they had destroyed themselves without your agency, their blood would be upon their own heads. But as you contributed voluntarily to their destruction, you will be holden as partakers in their sin, and their blood will be required at your hands. Why, then, will you traffic in the souls and bodies of men, and barter away your souls for the gains of a momentary life?

*1812.

†Mere noise and nothing else.

POLITICAL.

From the Friend of Man.

POLITICAL ACTION AGAINST SLAVERY.
No. 5.

'*Political creed of abolitionists.* WE WILL VOTE FOR NO MAN WHO VOTES AGAINST LIBERTY.' *Anti-Slavery Almanac for* 1839.

He who votes against emancipation, votes against liberty, and there can be no neutrals in this warfare.

'But suppose a case,' says our hypothetical objector, (whose logic is always in the subjunctive mood,) 'suppose a case in which one of the candidates is opposed to gag-law, and will vote for the right of petition, but will not vote for the emancipation of the slave; while the opposing candidate goes against emancipation, and the right of petition, both. Would you not vote for the candidate first mentioned?'

No.—Neither would you, neighbor, if you would stop and reflect half a minute.

In the first place, the man who will vote for the liberty of the *white* man, and not for the liberty of the *colored* man, betrays the fact that he does not advocate *your* liberty from principle, but only from motives of expediency. Were it not so, he would, of course vote for the liberty of the colored man. When he shall deem it *expedient* to vote against your liberty, he will do it as readily as he will vote against the liberty of the colored man.

In the next place, if such a candidate were never so trustworthy, as respects the liberty of *white* men, I should despise myself, and feel that I deserved the displeasure of my Father in Heaven, and the disapprobation of all his dutiful children, if I should so far forget the claims of our common brotherhood, as to vote for a ruler because I thought he would preserve *my own* liberty, while I knew that he stood ready to trample upon the liberties of my *equal brother*.

But it may be suggested that the good of the slave requires the election of a candidate who favors free discussion in preference to the election of his rival, who is opposed to it, though both may be opposed to the abolition of slavery.

I answer—(1.) God does not allow me to do wrong in order to benefit the slave, and it *would be* wrong for me to vote for a man whose vote, (being virtually my own,) would be recorded against the slave's freedom.

I answer—(2.) Such an inconsistent vote would not benefit the slave. By voting *against* the slave's freedom, I should virtually give the lie to my professions of regard *for* his freedom. I should strengthen the hands of gradualists who vote against freedom, *now*, with the professed hope of securing it *in future*. I should vote in favor of slavery myself, and thus destroy my power to remonstrate with southerners, who do the same thing.

Besides, the liberty of the white and colored people, both, would be more likely to be secured, in the long run, by the election of men who are *openly opposed* to the liberties of both the white and colored men, than by the present election of men who deceive the white people with the pretence of their being in favor of *their* liberties, while they effectually undermine *all* liberty, by consenting to the continued enslavement of one sixth part of the people of the whole country. Experience has already shown that nothing makes abolitionists faster, than gag-laws in Congress, and resolutions trampling upon the *white* man's right of petition! Now although I should not think it right to vote for the advocates of gag-law, in order to identify the interests of the white and colored men, and rouse the former to vindicate the rights of the latter, yet I should certainly count it unwise, as well as wicked, to help *separate* the interests of the white laborers and of the colored ones, by voting for those who pass for friends of the former, while they are the known enemies of the latter. Give us a Congress that shall vote for Patton's gag-law, *one session longer*, and the whole north becomes abolitionized, beyond the power of reaction. The best policy of the slaveholding south will probably suggest the expedient of restoring the rights of northern *white* laborers, with the hope of putting a stop to their urgent petitions for the liberties of their southern brethren in tribulation. This was the proposal of Mr. Clay, last winter. *Are abolitionists prepared for the compromise?* If so, let them consent to vote for the smooth, plausible candidate, who politely consents to vote against the gag-law of Mr. Patton, while he hesitates to pledge himself for the instant freedom of the crushed slave!*

Are we prepared to do this? Heaven forbid! No! We stand on a vantage ground infinitely above any such petty bantering, and hair-splitting bargains; we don't sit trembling, *now*, under the threat of enactments against a free press! No! The voice of every true freeman should be:

'LIBERTY FOR ALL! or CHAINS FOR ALL!'

'*Enfranchise our* BRETHREN *at the* SOUTH, *or say at once, that you will enslave* US.'

'We ask for no liberty but the liberty of AMERICANS—the liberty of MEN!'

'What we demand for OURSELVES, we demand for our COUNTRYMEN—for our RACE.'

Under such banners, fellow-citizens, we shall conquer; or, if defeated, we shall not deserve defeat. We shall have done our duty to our country.

But defeated we shall not be. The triumph may be delayed—but it is certain. The onward progress of the age, or in other words, the already fulfilling promises and predictions of Jehovah, and the Bible, are with us.

'Expect great things—attempt great things.' 'Open thy mouth wide and I will fill it.' 'Be just, and fear not.'

British abolitionists never condescended to vote for the enemies of emancipation on condition that their own right of petition should not be trampled upon! If they had made such a compromise, the day of Jubilee had not dawned upon the West India Islands. Shall Americans beg as a boon, what Britons claimed as a right? a right which the British Parliament never questioned! Never!

* It occurs to us that somebody may perhaps bring up the case of John Quincy Adams, who has nobly sustained the right of petition, but who has intimated, on one occasion, that he was not prepared to vote for granting the prayer of the petitioners. We cannot but think that the concession of Mr. Adams had a very bad tendency at the time, and that if he should *now* vote against emancipation he would run a great risk of doing the cause of liberty more harm, in the long run, than he has done it good. But we trust he will do no such thing. The whole history of the past sixty years, and especially of the past twenty, is full of instruction on this point, viz: that those men have effected the most against emancipation, who have been most forward in their professions of regard for the liberties of the whites, and most ready to conciliate and neutralize the friends of freedom. And this is the very class of candidates for Congress whose case we have been considering. They propose to meet us half way, while every body knows that middle ground, in this case, is the vantage ground of our enemies.

We do not mean to say that none but members of anti-slavery societies, or those who endorse all their measures, should receive the votes of abolitionists. Neither Wm. Slade, nor Thomas Morris, nor John Quincy Adams, are technically, abolitionists, in this sense. The only question in England was—'*will you advocate and vote for emancipation?*' This is the substance of the test we must apply in this country.—'Will you oppose the annexation of Texas and the admission of new slave States? Will you vote for emancipation in the District of Columbia and territories, and the abolition of the internal slave-trade?'

MCDUFFIE IN EUROPE! We learn from the papers that Gov. McDuffie is about sailing for Europe for the benefit of his health. We hope he may be benefitted, both in body and mind. Perhaps he will endeavor to promote the progress of republicanism, by teaching the European peasantry that the laborers of a country are a dangerous element in the body politic, and that slavery is the corner stone of republican liberty. We should like to know how such a doctrine would be appreciated on the other side of the Atlantic.—*F. of Man.*

ANTI-SLAVERY.

From the Friend of Man.

ABUSING MINISTERS, AND ASSAILING CHRISTIAN INSTITUTIONS!'

Abolitionists have been charged with abusing ministers. But *what class* of ministers are they charged with abusing? There are scores—yea hundreds of ministers—of almost every denomination who are foremost in pleading for the slave,—zealous—fearless—steadfast—uncompromising. Abolitionists, we believe, have not yet been accused of abusing *these* ministers. Who has ever heard of abolitionists abusing David Nelson, George Bourne, John Rankin, Beriah Green, Elijah P. Lovejoy, S. Crothers, Amos A. Phelps, Orange Scott, George Stores, John Cross, Nathaniel Colver, Hiram Wilson, and ministers of this stamp? Nobody. It is not pretended. Nay, these *ministers*—some of them—are the very men who have been most confidently accused of having abused ministers of the gospel. Ministers, then, are not abused by abolitionists, for *being* ministers, and consequently, there is no ground for the insinuation that *the ministry* has been assailed by abolitionists.

But it will be said that abolitionists abuse those ministers that do not belong to *their party*.

In other words, those who do not plead for the slave! It will be answered that there are some who plead for the slave, who do not join in the measures of abolitionists.

Be it so. When has it ever been found that abolitionists have *abused* this class of men? There are scores of ministers claiming to be of this stamp, who do not complain of having been abused. A large portion of the ministers who are now ranked with abolitionists were formerly of this sort. Ask *them* whether they were abused by the abolitionists before they became connected with them. Ask Timothy Merritt and Joel Hawes, who stood out of our ranks for a long time.

There is another class of ministers who have not complained of being personally abused, although they have remained perfectly neutral and silent on the subject. Who has ever complained that abolitionists have abused Dr. Spring of New York, Dr. Skinner, Dr. Milnor, and other prominent ministers who simply *let abolitionists and abolition alone?*

It would probably be found, on examination, that abolitionists have seldom, if ever, been *accused* of abusing ministers who had not, in some way manifested hostility to the cause of abolition, and exerted an influence against its progress. It may be true that a refusal to open a house or read a notice, (when such a civility would have been extended to a whig or an anti-whig convention,) has been construed into an evidence of such hostility, and with some appearance, at least, of good reason.

The case commonly has been, that certain ministers, of their own accord, have thrust themselves under the moving car of 'modern abolitionism,' with the intention of stopping its progress—an intention not unfrequently—nay, in most instances—openly avowed. And then, abolitionists have been thought strangely uncivil, because they did not stop pulling forward their car, while the wheels ran over the ministerial stumbling blocks that were in their way.

A minister writes, or preaches, or talks publicly against 'modern abolitionism.' Some 'modern abolitionist'—perhaps a presuming layman—adventures to confute and confound the anti-abolition minister:—and the only rejoinder attempted is the sterotyped complaint that the minister has been abused!

A minister undertakes to prove that slavery is not prohibited in the Bible—that in many cases it is not sinful. And then, if any abolitionist *states the fact* that he has done so, or in other words, that he has attempted a defence or an apology for slavery, the minister cries out that he is abused!—nay, that 'Christian institutions' have been assailed.

But have not abolitionists sometimes been accused of abusing ministers who belong to anti-slavery societies?

Yes. And this proves that abolitionists do not approve or condemn, in mere reference to the boundaries of '*their own party*,' as has been pretended.

When was it that abolitionists were charged with abusing ministers who belonged to their own body?

It was when those ministers sympathised and held fellowship with some of the most violent pro-slavery ministers in the land, and in order to screen them from the most merited and needful reproof, took a stand of direct hostility to their abolition brethren who were doing their duty.

We come then to this general conclusion. (There may be a few insulated exceptions.) Abolitionists have seldom been even *accused* of abusing ministers who had not *first* taken a stand against their efforts and their cause.

But nobody ought ever to be *abused*.

True. But in what does abuse consist? This question deserves dispassionate investigation. Our object in the present article was to show that if abolitionists have sometimes abused ministers, and been at fault in this matter, they have seldom if ever, gone *out of the way* in doing so. If ministers had kept *out of the way* of abolitionists, and not hindered their benevolent work, the world would have heard little of ministers being abused by abolitionists.

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In a former article, we have shown that this complaint against abolitionists is unfounded. We have shown that the *ministry* has not been assailed by them, and that this alleged 'abuse' of ministers has been nothing more nor less than their unavoidable defence of abolitionism, from the attacks of individual clergymen, and ecclesiastical bodies, who had stepped out of their way to help crush them.

But we cannot dismiss the subject without hinting at one thing more. Abolitionists, if we mistake not, might turn the tables, and retort on their opposers the charge of '*abusing Christian ministers*,' and '*assailing Christian institutions*.'

Have not infidels often assailed Christian institutions, by pretending that Joseph enslaved the Egyptians in the time of the famine, and that the Bible sanctioned slavery? And have not anti-abolitionists joined their standard, by pretending that Abraham held slaves; that Moses permitted slaveholding; that slaveholders were approved members of the primitive churches; that Christ and his apostles did not condemn slavery; and that Paul returned Onesimus, a fugitive slave, to the Christian slaveholder, Philemon?

And when have living ministers, in America, been abused, (and by professed ministers and Christians, too,) if abolition ministers have not been thus abused, by those who are so forward to complain that ministers have been abused?

Was not the venerable George Bourne, (for many years a Presbyterian minister in Virginia, and now a minister of the Dutch Reformed Church in New York,) most outrageously abused, when a harmless article of his, in the Liberator, in which slaveholding republicans and ministers were charged with hypocrisy and men-stealing, was tortured by the Vermont Chronicle, in May, 1833, into a declaration that *George Washington*, (whom the writer had not named nor alluded to,) was a hypocrite, a manstealer, and now in hell? Was he not abused, when this charge was persisted in, (after it had been shown to be false,) and with the explicit avowal of a determination, by such means, to silence the abolitionists, by bringing a weight of *public indignation* to bear upon them? Was it no abuse of ministers when this intended, and threatened 'public indignation' was brought to bear upon abolitionists, in the persons of Rev. Samuel H. Cox, and Rev. H. G. Ludlow, in the form of assaulting mobs, who pelted their houses with stones, and burnt the furniture of Lewis Tappan, with the shout of the Vermont Chronicle's false accusation of '*Washington in hell*,' upon their lips?

Was there no 'abuse of Christian ministers,' in 1833, when Mr. Finley, an orator and agent of the Colonization Society, then in the city of New York, publicly accused leading abolitionists with the *design* of exciting the negroes to insurrection, when he branded them as 'incendiaries, traitors, and cut-throats'—and when, on being asked, in conversation, to whom he applied these charges and epithets, replied by naming, (among Arthur Tappan and others,) the Rev. Messrs. George Bourne, Simeon S. Jocelyn, and Charles W. Denison?

Was it no abuse of ministers, when the individuals, just mentioned, together with Charles Stuart, Samuel J. May, and Samuel H. Cox, all ministers, in regular standing in their respective denominations, and guilty of no fault but abolitionism, were systematically scouted as madmen, and denounced as traitors, in the New York Commercial Advertiser, conducted by Col. Stone, a member of Dr. Spring's (Presbyterian) Church, and assisted by Dr. David M. Reese, a member of the Methodist Episcopal church, neither of whom have ever been censured, or called to any account for this abuse of ministers, by the ecclesiastical bodies to which they belonged?

Was there no 'abuse of Christian ministers,' when Rev. President Green was assailed, for his abolitionism, by professed Christian brethren, with accusations so violent, that mobs were roused to burn his effigy, with that of Alvan Stuart, in the streets of Utica, with fires kindled by anti-abolition phrenzy, augmented by alcohol, and files of the Temperance Recorder?

So much for the 'abuse of ministers,' with which the present crusade against 'modern abolitionism,' was, in the beginning, commenced. We hazard nothing, in affirming, that 'abuse of [*faithful*] Christian ministers' has all along been one of the most effective anti-abolition 'measures' of the day; a measure which has been systematically urged forward, or at least connived at, by the very class of men who affect so much pious horror at the 'abuse of Christian ministers,' when the *unfaithful* and time-serving of their number have been conscientiously reproved.

Has it been no 'abuse of Christian ministers,' when the simple fault of their abolitionism has been sufficient to shut the pulpit doors of their own respective sects, against scores of ministers whose praise is in the churches, and whose labors the great Head of the church has seen fit signally to bless in the upbuilding of his kingdom and cause?

Was it no 'abuse of Christian ministers,' when the almost apostolic David Nelson, a minister from a slave state, found no opportunity to lecture against infidelity, in a single meeting house in Boston, from the mere circumstance that he was known to be a pattern of primitive simplicity, and had adventured to lift up his voice for the poor slave?

Was it no 'abuse of Christian ministers,' when the slanders of northern presses, conducted by professed Christians, induced the bloodhounds of the slave states to offer ten thousand dollars for the head of Rev. Amos A. Phelps, a Congregational minister, of New England, and a larger sum for the head of Rev. La Roy Sunderland, a minister in regular standing in the Methodist Episcopal church, in New York? And was it no 'abuse of Christian ministers,' when the ministers thus threatened, were cheered by no expressions of sympathy by their brethren, and when these murderous threats and offers were heartlessly mentioned by them, as matters of course, and things to be expected, if abolition ministers would not desist from their efforts?

Was it no 'abuse of Christian ministers,' when the Rev. William A. Smith, of Virginia, in the General Conference of the Methodist Episcopal church, in Cincinnati, expressed, publicly, his wish that the Rev. Orange Scott were in heaven—in other words that he were *dead?* And was there no abuse of Christian ministers, when that murderous wish was passed by, in that ecclesiastical body, without the lisp of disapprobation or censure?

Was it no 'abuse of Christian ministers,' when the Rev. Cyrus Pitt Grosvenor, a worthy Baptist minister in Massachusetts, was significantly admonished by a Rev. dignitary of his own denomination, in New York, that abolition ministers would soon be silenced, amid scenes of blood, if they could not otherwise be reduced to quietness—enforcing his admonitions with an expression of countenance plainly indicating his complacency in the event predicted by him?

Was it no 'abuse of Christian ministers,' when the Rev. La Roy Sunderland, of New York, was assailed in the language and with the threats of lynch law, by the Rev. J. C. Postell, a minister of the same denominational connection, in the slaveholding South? And when no note of rebuke for the offender, or of sympathy for the intended victim, could be found in the official religious Journal of the same sect, published in New York?

Was it no 'abuse of Christian ministers,' when the Rev. Dr. Bangs publicly threatened the Methodist ministers and churches, that they would be liable to ecclesiastical censure, if they received into their pulpits, the Rev. Orange Scott, a minister in good standing, and in no wise inferior, in his official station, to Dr. Bangs, nor subject, in any manner, to his supervision or jurisdiction?

Was it no 'abuse of Christian ministers,' when the New York Methodist Conference, in 1836, excluded candidates from ordination, unless they would pledge themselves to disobey God, and refuse to open their mouths for the dumb, and plead the cause of the poor and needy?

Was it no 'abuse of Christian ministers,' when the same Conference, in 1838, suspended two of their members from the gospel ministry, and subjected others to ecclesiastical censure, for attending a Methodist Anti-Slavery Convention, for countenancing and writing for Zion's Watchman, a Methodist anti-slavery paper, conducted by a regular minister of the Methodist Episcopal church?

But the time would fail us, to enumerate a tenth part of the cases of this nature that might be named. One or two illustrations more, must suffice.

Is it no 'abuse of Christian ministers,' when the single fault of their abolitionism excludes them from the common courtesies of ministerial intercourse, when, for this sole cause, they are not invited to preach, or pray, or take a part in the exercises on public occasions in which they were wont to participate: while, at the same time, the fact that a minister is an advocate of slavery, or a slaveholder, does not detract aught from the cordiality and respect with which he is welcomed on these occasions?

Was it no 'abuse of Christian ministers,' when the colonization orators at Alton, brought their artillery to bear upon the faithful LOVEJOY, with such effect, that his testimony against slaveholding was, soon after, sealed with his own blood? Was it no 'abuse of Christian ministers,' when his ashes have been disturbed, and his memory aspersed, by the Breckinridges and the Winslows of anti-abolition warfare, who have charged the guilt of his murder upon his own head, palliated the crime of his murderers, elaborated a systematic defence of lynch law, upon pretended Christian principle, and scarcely suppressed the triumphant gratulation that future Lovejoys must expect merited infamy, in addition to the horrors of a similar fate?

In the review of these facts, which are interwoven in the history of this nation, for the last five or six years, we inquire whether such instances of 'abusing Christian ministers' have elicited any remonstrances or reproofs from the men who are so forward to complain that *abolitionists* 'abuse Christian ministers,' *whenever the authors of this systematic and bloody persecution of Christian ministers have in some measure been* HELD IN CHECK by faithful EXPOSURE and REBUKE?

The nineteenth century has not witnessed so *virulent and systematic a persecution of Christian ministers* as has been carried on by the anti-abolition ministers and church members of this country, for the last five or six years. And, forsooth, every attempt to brand the guilty authors of it with merited disgrace, and thus save a *faithful* Christian ministry from *threatened extermination*, is artfully characterized as an attack upon the Christian ministry and Christian institutions!

From the Herald of Freedom.

JAMES F. OTIS.

The name of Otis has become infamous in this country, or will have become universally so, when slaveholding becomes so. It was prostituted by poor old Mr. Harrison Gray Otis in Faneuil Hall, when his name and that hall, both consecrated to liberty, were foully desecrated to the service of slavery. As if that were not enough for the name of Otis to bear, the miserable individual, whose name is at the head of this, has made another draft upon it, to the extent of his credit. He, it seems, was one of the signers of the anti-slavery declaration of sentiments at Philadelphia. He then thought he was an abolitionist, but was wofully mistaken, and has since apostatized, and now sneers at the thought of immediate emancipation, as much as Arnold did at the notion of American Independence, after his change of sentiments under the arguments of Major Andre.

Arnold had seen a British officer—Mr. James F. Otis has been to White Sulphur Springs in Virginia, and met with 'Judge T. of Virginia,' and the Judge noticed Mr. Otis with that condescension, seeing as how the Judge was a slaveholder of old Virginia, and Otis nothing but—a poor paltry northerner without a slave to lay his jaws to,—that it dispersed his shallow abolitionism to the moon, and he is now clear over on t'other side, and Mr. Buckingham, of the Boston Courier, is publishing his traitor avowals of defection, in that Courier which many a New Hampshire christian pays four or five dollars a year for. Harrison Gray Otis profaned the name of the old Faneuil Hall Otis, and the old Hall itself, by an eloquent speech on the part of slavery and against liberty. Peleg Sprague came out with him on the side of slavery, on the same occasion. If old James Otis had been living and been there, he would have thundered and lightened upon his recreant namesake, as terribly as the heavens did on him, that day when he was 'by touch ethereal slain.'* It would have been well for the fame of poor old Harrison Gray, had the lightning touch'd him that day, before he sold himself basely to slavery, at less than slave auction price. He now stands struck with moral lightning—a scathed and scorched monument of that vassalage, which creeps over the most gifted genius, when it consents to the foul larceny of pilfering the 'image of God.' His hoary head 'deep scars of thunder have entrenched.'

This James should get some general court to alter his christian name. They would alter it for him if he would come to ours at Concord. The Otis he may keep—Harrison G. had prepared that name for his dastard wearing. The James he ought to lay aside. We recommend him the given name of Benedict. *Mr. Benedict A. Otis,*—a pretty name in print or '*hand write*,' and it would figure well in a *hic jacet*.

Here lies Mr. Benedict A. Otis—formerly James F. Otis—his name changed in correspondence with his revolution of sentiments, being cured of anti-slavery principles by the condescending courtesies of an old slave pro-creating Judge of Virginia, the father peradventure of Archy Moore.

* The celebrated James Otis was killed by lightning, as he was standing in his door-way, with only one cloud in the heavens.

From the Pennsylvania Freeman.

AMERICAN HEATHEN.

A writer in the N. Y. Churchman of the 18th ult. a religious periodical devoted to the interests of the Episcopal Church, in a letter to 'the Right Rev. Bishop Griswold, Presiding Bishop of the church in the United States,' calls his attention to a passage in the discourse of Dr. Johns, delivered at the late meeting of the managers of the Episcopal Missionary Society of the United States. 'I cannot,' says the writer, 'join with the author, in commending the congregation of St. Peter's, in SOUTH CAROLINA, for determining, whether the LORD grant success or not, *to continue a Missionary in China*, till the door be opened. *I can but think of the thousands and tens of thousands of poor, ignorant and benighted blacks, whose moral degradation is MUCH WORSE than the Chinese, by whom the Christians of that congregation are surrounded*, who are daily DYING WITHOUT HOPE. What is to become of these, while the *St. Peter's* missionary is learning the Chinese language?'

Let the Missionary Societies of America, of all denominations, take up the solemn and awful inquiry: WHAT IS TO BECOME OF THE HEATHEN AT HOME? And let them inquire further, what is to become of the hypocrites who traverse sea and land to make one proselyte, among the heathen of Burmah or China; when at home they exert all their ecclesiastical and political power to keep in a state of heathenism and slavery two and a half millions of their fellow-men. Look at the fact. The congregation of a slaveholding church agree to furnish provision for keeping a missionary in China, to convert the heathen! And they are enabled to do this by retaining hundreds and perhaps thousands of slaves in a state of absolute heathenism at their very doors. Wo to the missionary who should attempt to do for these American heathen what the slave-supporting missionary is to do for those of China! He would be scourged like Dresser at Nashville, by elders and ministers; or condemned to death by a Lynch-committee, gathered perchance from a prayer-meeting for the conversion of the world!

HENRY CLAY AND COLONIZATION. The Georgetown (D. C.) Advocate, of the 20th inst. says, 'The fact of his (Henry Clay's) being President of the Colonization Society, is enough to convince the most fastidious that he is no friend of Abolition, besides which he is a slaveholder himself. The Colonization Society is, in our opinion, *strengthening the interests of the slaveholder*, by sending the lazy free negro out of the way of the industrious slave, thereby preventing the bad influence of their associating together.'

Our 'Southern brethren' understand Colonization perfectly well. It should be recollected that the Advocate is printed in the District of Columbia, the head quarters of the American Colonization Society.—*Ib.*

The *Nantucket Inquirer* of the 15th inst., contains an account of the meeting of the 'Female Anti-Slavery Association,' in that place, and of the attendance of our friends, James and Lucretia Mott, of this city. Speaking of the remarks of the latter, the writer says, 'Clear, forcible, and eloquent, without an attempt at ornament, the words 'seemed to bubble up spontaneously from the heart,' and if heart ever spoke to heart, it appeared to me it was then; and I was ready to exclaim, although I could not agree in all points with those who oppose slavery, 'almost thou persuadest me to be a convert!'—*Ib.*

COMMUNICATIONS.

ABOLITIONISM AND POLITICS OUGHT NOT TO BE UNITED—THEY CANNOT BE!

MR. EDITOR:

Since I have been in your city, I have been very much pained to discover an indication, on your part, to make a political question of anti-slavery. I have ever supposed, and am still of the opinion, that the way for the abolition of slavery, must be paved, in a great measure, by moral considerations, brought to bear upon the heart and the conscience of the slaveholder. He must be made to realize the sin of holding property in his fellow-man, as well as the pecuniary advantages* that would be secured to himself by 'letting the oppressed go free,' before he will be willing to do so. The mirror of God's eternal truth should be held continually before him, in order that he may see how palpably he is violating his duties to his Maker, to himself, and to his brother.

The abolitionists should flood the South with light. They should convince the slaveholder that they are his real friends—that they are the well-wishers, not only of his temporal, but of his eternal welfare. They should take nobler grounds than those of paltry politicians. Let it be the province of party pack-horses, to disseminate political harangues. Unto *their* assembly, the abolitionists should not be united. They should labor for higher and holier ends—for a *moral* instead of a *political* revolution.

I am well aware that political action must be had in relation to slavery, before it can be abolished. But *what kind* of political action? Merely, that Congress or the Legislatures of the slaveholding states, after becoming convinced of the moral turpitude of slavery, and of the utility of its abolition, exercise, by vote, as they would upon any other question coming before them for legislative action, their constitutional powers for the removal of this system of crime and oppression from those districts, territories or states, over which they have jurisdiction.

But how can you reach southern feeling—reach it, I mean, as abolitionists must, if they would effect any thing—by making a mere *party question* of abolition? There never were, and there never will be, but two great political parties in our country. Suppose the friends of the slave should, as a body, openly advocate the re-election of MARTIN VAN BUREN to the presidency; claim him as the anti-slavery candidate, and put forth all their efforts to secure such re-election: could they reasonably expect the co-operation of the slaveholders, or that of their apologists at the North? But suppose they should elect him: what would be the next movement to abolish slavery? Would it be to pass a law, (allowing the abolitionists might have a majority in both branches of Congress,) declaring that on such a day slavery should cease to exist in the District of Columbia and in the territories of the United States? Mr. Van Buren, in his inaugural, said he would never sign such a bill without it should receive the support of a majority of the representatives from the *slaveholding* states. But granting he might change his sentiments, and sign such a bill: how could a law for this purpose be enforced? Recollect, in the case supposed, it would, of course, be passed *in opposition* to the wishes of the great mass of the slaveholders. Would they yield to it? Would they not regard it as a most wicked effort to subserve party ends, at their own sacrifice? Would they not, in short, 'resist unto blood?'

On the other hand, with what grace could the abolitionists, *as abolitionists*, vote for HENRY CLAY? Whatever his sentiments may have been on the subject of slavery, during his earlier years,† it cannot be denied that he *now* holds in bondage a multitude of 'God's suffering poor.' In case of his election, what prospect would there be of his using the influence of his office, to second the views of the abolitionists? But suppose the abolitionists should have a majority in Congress; should pass a bill, notwithstanding the remonstrances of the slaveholders, as a body, for the abolition of slavery in those portions of our country where it can be constitutionally done by Congress, and Mr. Clay should sign such bill: might not the same difficulties and evils be expected to result from such a course, as we have supposed would result in the re-election of Mr. Van Buren, and in his and his friends' efforts to abolish slavery without consulting those to be immediately affected by the measure?

In either case I have premised, I think there would be insurmountable difficulties. But again: Suppose, in the event of the election of either Mr. Van Buren or Mr. Clay, there should be no difficulty attending the abolition of slavery, by the action of Congress, in the District of Columbia and the territories of the United States; how could the abolitionists carry out their doctrines in regard to the *slaveholding states?* Would they ask Congress to abolish slavery even in those states? It has never been contended that Congress possessed such power; and, for the honor of the cause, I hope it never will be. How, then, is slavery to be abolished in those states, if not in accordance with the wishes of those states, or, in other words, with the wishes of the slaveholders themselves? It can be done in no other way. And I view him either as a madman, or as an enemy to the peace of society, or as a traitor to the holy cause of equal rights, who pretends that slavery can be *bloodlessly* abolished in the slaveholding states, or even in the District of Columbia or the territories of the United States, without the consent of a greater or less portion of the slaveholders.

I may be asked: What course would you have the abolitionists take?—and for whom would you have them vote? I answer: *Let them vote in accordance with their own political predilections, independent of the question of slavery or anti-slavery.* Abolitionists have nothing to expect from Mr. Van Buren or Mr. Clay. Either of them, if elected, would court, as they have heretofore done, the favors of the southern oppressor. Both of them being worshippers at the shrine of slavery, there can be but little to choose between them.

I hope I shall not be misunderstood by the above hasty remarks. But in order to render my sentiments still more plain, if possible, I will give, in a few words, the substance of what I have before advanced:

1. I am opposed to making a political question of anti-slavery—for the reason, that such a course might be attended with serious difficulties.

2. 'The weapons of our warfare should not be carnal.'

3. Disturb the conscience of the slaveholder; let him see his guilt; demonstrate to him, in the spirit of kindness, the feasibility of abolition; obtain his co-operation in the efforts now making to wipe from our National escutcheon the plague spots of slavery, instead of coercing him into the measure—*and the work is accomplished.*

A NEW YORK ABOLITIONIST.

Boston, Aug. 8, 1838.

MR. EDITOR,—Since the date of the communication I sent you on the subject of the union of anti-slavery and politics, I have carefully perused the address of the Board of Managers of the Massachusetts Anti-Slavery Society to the abolitionists of this State, published in the last number of the Liberator. With the sentiments of many portions of that address, I fully agree—with others, I cannot say that I do. For instance, the Board say: 'Vote for no man, however estimable from general character and acquirements, who is not prepared to give a prompt, explicit and satisfactory answer on the topics we have mentioned'—viz. whether he is in favor of the immediate abolition of slavery in the District of Columbia; and whether he is opposed to the admission of new States into the Union, whose constitutions tolerate slavery. Were this advice followed, I believe the abolitionists would seldom have the privilege of voting for some of the highest offices of government. Could affirmative answers to these questions be obtained from a candidate for the Presidency? It will be many years before anti-slavery becomes sufficiently popular to warrant an aspirant to that office to give such answers. What, then, shall the abolitionists do? Shall they be debarred the responsible duty of voting? Shall they have no voice in the selection of their rulers? Shall they be denied the privilege of applying a corrective to political abuses, whenever and wherever they discover them? Shall they become *cyphers* in the political community?

Satisfactory answers to the questions recommended by the Board to be propounded to candidates, might not be obtained even from those for some of the highest state offices. What, I again ask, are the abolitionists to do in such a case? Must they be disfranchised?

The Board say, in another place: 'We are aware, that in many towns and districts, where you have considerable numerical strength, and where the answers of the regular political candidates may not be satisfactory, the temptation will be strong, to unite your forces upon a candidate of your own. We entreat you not to do this. Your example will be a dangerous one. On the other hand, do not stay away from the polls. Go, rather; and scatter your votes. This is the true way to make yourselves felt. Every scattering vote you cast, counts against the candidates of the parties.'

I respond a hearty *Amen* to the second and third periods in the above extract. But I do not understand *for whom* the Board urge the abolitionists to 'scatter their votes,' at the polls. Certainly, not for either of the 'candidates of the *parties*;' for the Board say, that 'every scattering vote will count against' such candidates. For whom, then, are the abolitionists to vote in such an emergency? I confess I cannot conceive. If they follow the recommendation of the Board, they must 'scatter their votes' for *some one*; but not for the 'candidates of the parties,' nor for a 'candidate of their own.' Will you not, Mr. Editor, 'assume the responsibility,' in behalf of the Board, to clear away this *fog?*

My views remain unaltered, as to the course the abolitionists should pursue. When two candidates are presented for an office, if one of them is found to favor the views of the abolitionists, and the other is opposed to them, our friends should vote for the former. If *both* of them are opposed to our views, our friends, if they vote at all, should vote according to previous political predilections; but in no case should they, in my opinion, vote for, or 'scatter votes for' a *third* candidate.

There are, frequently, political evils, of greater or less magnitude, which require correction, and in the correction of which, abolitionists, *as citizens*, have as deep an interest as any other portion of community; and as these evils must necessarily be remedied through the ballot boxes, the abolitionists, as good citizens, are in duty bound to assist in the application of such remedy. How shall they do it? Shall they connect to other evils, that of slavery, and then refuse to remedy one of these evils, without they can remedy the whole of them? To do so, would be manifesting about as much wisdom as the starving boy did, when he refused a loaf of bread, because he could not receive a cheese with it!

A NEW YORK ABOLITIONIST.

Boston, Aug. 13, 1838.

NEW ENGLAND TEMPERANCE SOCIETY.

To the Colored People in New England:

DEAR FRIENDS—The time for holding the third annual meeting of the New England Temperance Society, as you have seen by the circular of the committee, published in the Liberator, is fast approaching. The meeting is to be held in Boston on the 26th of October next. We call on you to know if you are ready to help us in the great contest. The temperance ship is on the wave. Our enemies are ready to fire upon us, whenever they can. They would rejoice to see us strike our flag and put back into the harbor of indolence and despondency. Are you willing that this should be done, and the hydra-monster intemperance be let alone to blight the happiness and prosperity of our people? Are you willing that your children and friends should be exposed to his degrading influence? Are you willing that the oppressor and his apologist should have a mighty weapon to thrust at the friends of human rights? If not, come up to the rescue, and let your voice sound in tones of thunder in opposition to the monster, intemperance. Take hold at once and the citadel of the enemy will be carried. There is no time to be lost. Temperance, Religion, Virtue, Patriotism and true Philanthropy, are the only principles which can elevate our people; and to all of these intemperance is a deadly foe. To elevate our people, we must put down the grog-shop, the gaming table, the brothel and the theatre, which are all linked together. This is what the N. E. Temperance and Moral Improvement Society is aiming to do—to put down every thing that degrades the character and reputation of the colored people. If you inquire what we want you to do, we answer—Get up an interest on the temperance question in the place where you reside. Hold meetings for mental and moral improvement, and above all, at this time, appoint delegates to attend the annual meeting on the 26th of October. By concentrating our efforts and influence in this way, we shall be sure of doing much good. Remember the *date* of the meeting, and let your delegates be appointed in season. The hopes of millions are suspended on the issue of our efforts, and we trust you will be willing to make at least some small sacrifice of time and money to carry forward so good a cause. We are looking for delegates from many places—from Providence, Newport, New Bedford, Nantucket, Worcester, Springfield, Salem, Boston, Portland, &c. If, in any place, the number of our people is small and there is no society, still let a meeting be called and a delegate appointed. If you have not yet read the circular of the committee, get it and read it without delay. You will find it in the Liberator of Aug. 10.

Yours in the cause of truth,

JOHN W. LEWIS.

THE INDIANS.

Letters from the Army in Florida, state that the Indian warriors are still quite numerous and determined to maintain their ground. A North Carolinian officer writes, that it will be impossible to dislodge them from their impenetrable hammocks, and that they will remain there until they deem it proper to surrender. He says: 'The officers are alienated from home, kindred, and friends, and compelled to remain in inglorious war, defending a domain which can never be densely populated, and protecting some of its inhabitants who would suffer much in comparison with the savages!'

Gen. Gaines in a letter to Gov. Cannon, of Tenn., states that the Cherokee Indians of Arkansas have called a council of the principal Chiefs and braves, residing on our Western frontier (with the exception of the Osages and Kansas) to meet them on the Illinois River, on the 11th of the present month. Gen. Gaines expresses his belief that this is a preparatory movement towards a general attack upon the frontier settlements of the United States, including the richest cotton-growing section of the country, and the sugar-plantations of Louisiana.—*Pennsylvania Freeman.*

A WHOLESOME SENTENCE. Two young men of great respectability in Fayette Co., Tenn., have been sentenced to three months' imprisonment and to pay a fine of $50 each, for assisting to ride John T. Foster on a rail. The said Foster died in consequence of injuries received during the outrage.—*Ala. Journal.*

Is that the measure of justice in Alabama—to fine men $50 for killing a man, and to hang others for enticing a servant from his master? No wonder homicides multiply in a country where the law itself values human life so much more cheaply than slave property.

'THEY HAVE THEIR REWARD.' Among the *compliments* which Philadelphia has gained from the slaveholders for her generous sacrifice of character and law to break up the haunts of the abolitionists in Pennsylvania Hall, is the following, from the Marion, Ala. Herald:

'We are not advocates for mob law: but if ever we felt rejoiced to hear of the violation of the order and harmony requisite to the permanent preservation of society, it was when we ascertained that so large a portion of *the citizens of Philadelphia*, have declared themselves free of the sins of Abolitionism, and have, at the sacrifice of a reputation for good order, demolished the temple in which madmen and fanatics were wont to pay their sacrilegious vows.'

☞ The Hon. J. Q. Adams would do us a great favor by sending us a copy of his speech on the annexation of Texas, or at least as much of it as he had got through with when Congress adjourned. No matter what the venerable old gentleman's opinions may be concerning that country—that they are altogether different from our own, we well know—yet still we are confident that a speech delivered by him upon so important a subject—one inolving questions with which he is so peculiarly well acquainted—cannot but be entertaining and instructive.—*N. O. Picayune.*

SLAVERY ABOLISHED IN THE BAHAMA ISLANDS. By a letter received by our friend, Arnold Buffum, from a correspondent, G. O. Smith, of Nassau, New Providence, we learn that on the 21st of July an act was passed by the Colonial Legislature, by which Slavery was abolished on the 'first of August,' in the Bahama Islands.

Accompanying the letter, is the 'Act' above-mentioned.—*Eman.*

* Vide Thome and Kimball's Emancipation in the West Indies.

† Vide Prentiss' Life of Henry Clay.

BOSTON.

FRIDAY, SEPTEMBER 14, 1838.

OLIVER JOHNSON, EDITOR PRO TEM.

FIRST OF AUGUST IN HAITI.

We find in the last Emancipator a very interesting account, translated from the *Feuille du Commerce*, of the celebration of the first of August in Port au Prince, the capital of Haiti. The temples of the city, says the account, were thrown open at day-break, and at ten o'clock commenced solemn prayers and thank offerings to Almighty God, that he would deign to sanctify the great day in blessing the British nation, its noble sovereign Queen Victoria, and the descendants of the Africans in the British colonies, whose chains of three centuries she has broken, abolishing forever the last vestiges of that frightful bondage which henceforth shall flee before the British Lion wherever he appears. The Rev. William Towler, English missionary, delivered an excellent sermon, adapted to the occasion, which was very well received and vehemently applauded by his numerous auditory. A splendid banquet was also prepared in a hall decorated with the verdure of the large palm, in token of the double victory of philanthropy over slavery. Portraits of Petien, of President Boyer, of His Majesty William IV, of Queen Victoria, and also of Clarkson, Wilberforce, Gregoire, Lafayette, William Lloyd Garrison, &c. were suspended from the walls. The assembly consisted of at least one hundred persons, among whom were the white consuls of France and England, seated the one on the right and the other on the left of the President of the day. The President, Joseph Courtois, Esq. editor of the *Feuille du Commerce*, made an eloquent speech, which, did our limits permit, we would publish at length. Here is a scorching passage, which will show the estimation in which our slaveholding, negro-hating republic is held in that quarter of the civilized world.

Great Britain, already so illustrious, has added to her glory. The 1st of August, 1834, left her no parallel for her liberality and wisdom. But the 1st of August 1838, has given her a new place, she is altogether beyond the line, above all comparison for her generosity, and her magnanimity full of grandeur. Will any one venture to cite the partial, niggardly, ephemeral, nearly nominal emancipation in some of the States of the North American Union? Can any likeness be discovered between what passed there and what is passing in a manner so sincere, cordial, and philanthropic in the British Colonies, where all freemen, whatever may be their color, enjoy the same prerogatives and advantages of the law? We will say more, that with the exception of certain tribunals, merit alone makes a difference between freemen, and the same system will be applied to the newly freed. The British nation makes large sacrifices for the education of a generation which does nothing but struggle against light. But the United States of North America!—O, eternal shame to these holy-bible-ranting Christians!—O, libel on the gospel! The liberty there given to men of color and their descendants, whatever may be their merits in other respects, is merely nominal, a sham, without effect in the eyes of the law, or in the eyes of the society into which these men enter by their enfranchisement! There freemen and their descendants, be they whiter than those who are called *white*, be their conduct and their acquirements what they may, must remain the objects of general contempt! the same contempt universally poured upon the miserable slave! They are forever Parias, polluted men, condemned and devoted to infamy, to execration, whatever the education they may have received!—They have African blood in their veins! And by whom are they so despised!—Even by men, without shame, who are their inferiors, and who have but little to boast of but the whiteness of their skin,—who are often only a disgrace to their country and to honest men.

The following is the concluding paragraph of the President's speech:

I conclude by addressing to the Great Being, the sublime architect of the universe, my prayer that he would of his infinite mercy deign to take pity both upon the masters who yet remain and obstinately persevere in the ways of iniquity, in contempt of the truths of the gospel, and upon the poor slaves, to put an end to their sufferings!—that the great nations, such as France, the United States, Spain, that unfortunate country, and Portugal, would not disdain to follow the good example given them by this angelic Princess, the Queen Victoria, for the preservation of whose life we offer our most ardent prayers, and that she may reign long years over her free subjects with all the prosperity presaged by her glorious coronation! Long live the British nation! Long live her Majesty, Queen Victoria!

The toasts were offered in the following order.

By THE PRESIDENT. Her Majesty the Queen of Great Britain, unheard of and unknown in the annals of great nations is such an epoch as the present, glorious and unique, of a sovereign who in ascending to the throne reigns over none but free subjects throughout the whole extent of her empire. May her reign be long, and happy. Long live Queen Victoria.

Great cheering—Music—God save the Queen.

By THE CONSUL OF HER BRITANIC MAJESTY. Gentlemen, I am happy to join you in celebrating a day so glorious in the annals of my country. From this day we can truly say, that the very shadow of slavery has disappeared from British soil. I pray that this measure of justice, for such it is, may speedily be imitated by all nations which cherish liberty and inscribe its name upon their banners. I have the honor to propose the following toast:

His Excellency the President of Haiti, J. P. BOYER. A chief whose character and affable manners render him the object of general esteem. Presiding over a free republic, the assylum of Africans and their descendants, may he continue long to govern, for the good of his fellow-citizens, and the prosperity of his country. Long live the President of Haiti.

Great applause, music, March of Santo.

By the PRESIDENT. His most Catholic Majesty the King of the French: A great king, the most liberal and well-qualified monarch who has honored civilized Europe. May he long reign over that great people, who have called him with unanimity and the greatest enthusiasm, to govern them. Long live his Majesty Louis Philippe!

Music; the Parisienne.

By M. the CONSUL OF FRANCE. I drink to the day when the word prejudice shall disappear; when castes shall cease from among men, and equality, daughter of heaven, shall ensure the happiness of all—to the confraternity, then, of colors! Henceforth, Haiti and all the free Antilles shall have with Europe only the relation of friendship. Long live Haiti! long live her worthy and venerable President!

This toast was called for a second time by the assembly, and the Consul had the goodness to repeat it to the great satisfaction of the guests.

Music; Haitian March.

By Charles Aleste. To Thomas Clarkson—the Philanthropist who has outlived slavery;—He first opposed the African Trade, and he remains an abolitionist good and true: God has prolonged his days to witness the consummation of his noble labors. He shall ere long be called to the bosom of the Eternal, to receive his reward,—but his works shall live after him.

Music; Rule Brittania.

By Jules Annibal Courtois. Lord Brougham and Daniel O'Connell! Friends of liberty and universal emancipation, they have valiantly fought with slavery and its partisans—and triumphed. They have nothing to do but to celebrate their victory and receive the appl

By J. B. Hain. The memory of Gregoire, Bishop of Blois, of Lafayette, and all the deceased philanthropists of France, may their names pass down from age to age to our latest offspring.
Music; Funeral Dirge, Adeste Fideles.

By Evan Williams. The 1st of August, 1838. Our brethren and sisters throughout the British Colonies, of whatever color, may Union be their inheritance.
Music; Rule Brittannia.

By Henry J. Hill. The Republic of Haiti. One of the strongest pillars in the august temple of independence; the first people of color in this age who have had courage enough to conquer their oppressors, and wrest from them the divine boon of liberty, and which has had the ability to sustain the *rights of man*, the sweet fruit of their conquest. May their children nourish the tree of liberty, which their fathers have planted in this fertile soil! May its summit reach the sky, and its branches to all lands, and all people have repose under its protecting and hospitable shade.
Music; Parting Song.

By Henry Chance. The virtuous example of old England, and the glorious example of young Haiti: if the masters will not follow the former, may the slaves imitate the latter.
Music; The Morsellaise, Let us guard our country, &c.

By the President. The tree of liberty, may it spread its protecting and ever green branches throughout the world; may the liberty of which it is the emblem bring back the golden age, and restore that happy period of innocence in which justice shall be the same for all.
Music; Parting Song.

By James A. Roper. Alexandre Petion, of happy memory, the founder of this republic, and the first of his race who opened an asylum for the descendants of Africa.
Music; Hymn of Haydn.

By the President. The glorious memory of the founder of the Haitien Republic: to name our Alexandre Petion is to speak of immortality.
Music; Funeral March, Death for our Country.

Ecclesiastical Action. The General Association of Congregational ministers in New Hampshire, at their late meeting in New Ipswich, adopted the following resolutions, which were reported by a committee, consisting of Messrs. Lee, Toby and Keep:

1. Resolved, That we regard American slavery as a great evil and a great sin.

2. Resolved, That we regard it as our duty to *repeat* the solemn expression of our disapprobation of it.

3. Resolved, That we rejoice in the recent emancipation of the slaves in the British West Indies as illustrating the safety, practicability and utility of entire and immediate emancipation.

4. Resolved, That it is the duty of northern christians to employ, in *christian methods*, their utmost influence upon their southern brethren for the abolition of slavery.

5. Resolved, That in this, as in other moral enterprises, the ministers of the gospel should take an efficient part.

These resolutions are sound as far as they go, but they do not touch the radical point in the great controversy between abolitionists and their opponents—viz. *the enfolders of slavery in all circumstances*. By 'American slavery,' we suppose the Association meant the system as a whole, and not the simple act of holding the image of God, in whatever circumstances, as an article of property. Such resolutions may be of some use as indications of the progress of public sentiment, but they will never answer as a basis for any effectual anti-slavery action. A man whose abolitionism comprises no more than they express, will be good for nothing as a soldier in this great moral campaign. He does not comprehend the true character of the disease, and he will not probe the sore in the right place. The very worst class of slaveholders—those whose example constitutes the main pillar that supports the temple of oppression—will not consider themselves reproved by a mere condemnation of 'American slavery' as a 'system.' It is the act of holding man as property, which constitutes the sin that needs to be faithfully exposed; and never will our ecclesiastical bodies take one effectual step in the great work of emancipation until they speak out unequivocally on this fundamental point.

The following resolution was reported by the committee and advocated by Mr. Lee, but it was not adopted by the Association:

Resolved, That the effect upon the minds of some good men, of the infelicitous measures and unhallowed spirit, that have been connected with the abolition movements, admonish us to distinguish between *right* principles and the unfortunate advocacy of such principles.

What can be more 'infelicitous' or 'unhallowed,' than to *bring* such vague charges against those who *are laboring in the* anti-slavery cause? What are the 'spirit' and the 'measures' which are here alluded to? Will Mr. Lee have the goodness to specify them?

The Thirst for Liberty. At the quarterly meeting of the Middlesex County A. S. Society, held recently at Lolleton, some interesting statements were made respecting the condition and treatment of southern slaves, by the Rev. Horace Moulton, of Marlboro,' who, before his conversion, spent six or seven years in Georgia and the Carolinas in the capacity of an overseer. Among other things, he stated that he did not believe, from what he had seen, that there was ever a slave so degraded that he did not desire to be free. The declaration, which is so common in the mouth of the slaveholder, that the free colored people are worse off than the slaves, he pronounced to be false, and stated that notwithstanding the degradation of the former, the latter envied their condition. Here is a fact which will show how intensely the desire for liberty burns in the bosoms of those who are said to be happy and contented in a worse than Algerine bondage. We find it related in the Michigan Observer, by Hiram Wilson, whose labors among the fugitives in Canada are well known.

A man who came up from Virginia some years ago, in the most perilous circumstances, on crossing the Niagara river at Black Rock, was so eager to set his foot on British ground, that he actually leaped into the water almost to his knees, unwilling to wait for the ferry-boat to land. He said he was in such an exstacy of joy that he felt like bowing down and kissing the ground upon which he trod—said that crossing the line seemed like stepping into a new world—that he could see men at work—cattle, horses, sheep, &c. feeding upon the bank, as he passed along, and every external object appeared just as it did on the American side, but somehow, a marvellous change had been wrought in his feelings. His fears had left him, and he now felt free instead of a chattel he was a British freeman. The effect upon the minds of the panting captives on reaching Queen Victoria's dominions, is doubtless much like that produced upon the minds of Americans or Europeans on returning from captivity among cannibals, or the most savage barbarians, to their native land. You will not therefore look upon these as isolated cases, but, as designed to represent the common feeling which glows in the bosoms of American fugitives.

Pic Nic Party at Quincy. We find in the last Quincy Patriot an account of a Pic Nic entertainment, given by the ladies of that town on the 6th inst., at which all classes of citizens, together with a number of visitors from other places, attended. The venerable Ex-President, it seems, was duly honored by the ladies of his native town, for his manly defence of women's rights. The Patriot says:

At four o'clock, a committee of two was deputed to wait upon Mr. Adams at his residence and inform him that the 'Ladies of Quincy' were ready to receive him. Their departure from his mansion was announced to the eager crowd by the discharge of a cannon, and their arrival at the entrance to the party ground by another salute, when he was cordially received and addressed by the Committee of Arrangements, consisting of twelve ladies, dressed in white, with gipsy hats, and after a happy shake of the hand with each member, he was conducted to the tent, where he was welcomed by the Rev. Mr. Whitney by a short address, in their behalf. Mr. Adams then made an eloquent and spirited reply, vindicating the rights of the ladies—he honored himself and rendered honor to whom honor was due. He alluded to the reproaches attempted to be cast upon females by members of Congress, and mentioned in particular one instance of a reply made to a question from Mr. A., if the petitions had been read by this member who belonged to the committee to whom they were referred. He sneeringly said, they are from *females*, intimating as much by his expression and gesture, as though they were on that account unworthy of notice, and that they, (the females) had disgraced themselves. If that gentleman could witness the scene he was here privileged to participate as the honored guest, he would regret ever having uttered the remark. What man would *presume* to instruct a lady in *delicacy*. The right of females, he trusted, to *petition* would never again be questioned. After many other happy allusions he concluded by an appropriate quotation from one of the British poets. The company then partook of the entertainment so liberally and tastefully prepared; and after many kind salutations, they formed with music, in procession, at the head of which walked the Committee of Arrangements, each with a beautiful bouquet of flowers, to the hall of the Hancock House, where the evening was spent in social enjoyment. Mr. Adams, with his family, cordially participated in the general gratification of the day and evening.

MAINE ADVOCATE OF FREEDOM.

Some weeks ago, in commenting upon a paragraph from the Boston Recorder, in which it was stated, that the abolitionism of Maine was 'regulated by *pious* feeling,' and differed 'as widely as possible from the locofoco abolitionism of a portion of the Anti-Slavery Society in Massachusetts,' we took occasion to inquire what evil thing had been done by the abolitionists of Maine, that the Recorder should praise them. It did not occur to us that this simple query, so naturally suggested by the circumstances, would give offence to any one; but the editor of the Maine Advocate of Freedom, (understood to be Professor Smyth,) is evidently quite displeased on account of it. He thinks that the praise of the Recorder did not furnish 'any good reason' for the inquiry. After alluding to the fact, that considerable anti-slavery matter has been published in that paper of late, he says:

We had no sympathy with the course of the Recorder under the editorial management of Mr. Tracy. The carping, fault-finding, hair-splitting, jesuitical style of that gentleman, we abhor. We think, however, that the Recorder has of late materially improved. At any rate, we do no not see any good reason for the query, 'what evil have the abolitionists of Maine done,' even if the Recorder should praise them. And we have no respect for the cant 'pharisaical' or whatever it may be, that would prompt the silly inquiry.

As to the 'improvement' of the Recorder, what does it amount to? Why, nothing more than this: it has given to its readers of late certain facts respecting slavery and the progress of abolitionism, which *it could not keep back without peril to its subscription list!* The 'carping, fault-finding, hair-splitting, jesuitical' Tracy, was ousted from the editorial chair, not on account of any sympathy with abolitionism, but for the simple reason that the publisher found his continuance in it to be incompatible with his pecuniary interest! The paper has not espoused the cause of the slave, but is in reality just as hostile to that cause as ever it was, and it manifests its hostility just as far as it can do so without injury to the publisher's pocket. The truth is, that the Liberator, in connection with other instrumentalities, has produced a great change in the public sentiment of Massachusetts, and the Recorder, like other papers, feels the pressure. It is regarded here merely as a vane, which indicates the direction of the wind. If the abolitionists of Maine are fond of compliments from such a source, they will doubtless be permitted to enjoy the exclusive benefit of them. At any rate, they need not fear that the abolitionists of Massachusetts will ever attempt to rob them of their honors.

The Advocate not only attempts to establish for the Recorder a character which would render its praise a thing to be desired rather than deprecated, but it even thinks that in this instance there was a very obvious reason for the compliment bestowed by that paper upon the abolitionists of Maine. There are certain 'evil things' which they 'have not done,' and for not doing which they deserve praise. The editor says:

We [the abolitionists of Maine] have not under the banner of abolition, set up for 'universal reformers,' running a tilt against every abuse we conceive to exist in society. Nor have we, through the medium of the publications we recommend, or in any other way, thrown out, in connection with our abolitionism, the loco foco doctrine, for example, of no civil government, and perfectionism, falsely so named. We have kept our abolitionism distinct from all other topics with which it has no necessary connection, and this we mean to do. And if this be evil, then the abolitionists of Maine are evil doers; whether praised by the Recorder or not.

As the Advocate is the official organ of a State Society, we should like to know by what authority it presumes to speak with contempt of the religious opinions of Wm. Lloyd Garrison, H. C. Wright, and other distinguished abolitionists? By what authority does it characterize the doctrine of 'no civil government'—i. e. the entire supremacy of the government of God—as a 'loco-foco doctrine,' and pronounce 'perfectionism' a falsehood and a cheat? Has the editor any more right to 'run a tilt' against *these* doctrines, or to allude to them in a contemptuous way, than he has to assail the five points of Calvinism? Is it any more proper for him to 'throw out' such sneers 'in connection with his abolitionism,' than it would be for John G. Whittier to speak with contempt of the ordinance of baptism or of the Lord's Supper?

We know not how it may appear to our friends in Maine, but it strikes us that such sneers *against* the doctrines of 'no civil government' and 'perfectionism' have 'no necessary connection' with abolitionism, and that they are quite as much out of place in an anti-slavery paper as a *defence* of those doctrines would be! They are certainly a very odd exemplification of the assertion, made with so much self-complacency, that 'we [the abolitionists of Maine] have kept *our* abolitionism distinct from all other topics with which it has no necessary connection, and *this we mean to do*.' It reminds us of the father, who poured forth a volley of *oaths*, while engaged in chastising his son for *profanity!*

We are willing, however, to give our Maine friends all the credit they deserve for keeping *their* abolitionism distinct from other things; but we protest against the intimation that the abolitionists of Massachusetts have done any thing on this score that is worthy of censure. It is not true that the friends of the cause in this State, or any portion of them, have set up for universal reform 'under the banner of abolition,' or that, *under that banner*, they have attempted to do any thing but to accomplish the specific objects for which all our associations have been formed—viz. the immediate and entire abolition of slavery. The pretence that they have done so, is without any just foundation, and the offspring of that spirit of sectarianism which can be satisfied with nothing less than the entire and exclusive control of every moral enterprise with which those who cherish it have any thing to do. Mr. Garrison differs from the great body of the abolitionists in his views of civil government, the Sabbath, and christian perfection; but we challenge the editor of the Advocate to show that he has ever manifested the least disposition to connect the anti-slavery enterprise with his peculiar sentiments on these topics. As an individual, on his own responsibility, and in the columns of his own paper, he has taken the liberty to discuss these subjects, whenever he pleased; but there is no more reason for accusing him of connecting them with the anti-slavery cause, than there is for setting up the cry that the editor of the New York Evangelist is 'running a tilt' against Old School Presbyterianism 'under the banner of abolition.' This cry against the Liberator is not owing to the fact that it discusses other topics than that of slavery, but to the fact that the topics themselves are disagreeable to those who make the complaint. This is evident from the language of the Advocate. It says:

We dislike *the notions*, which of late, through the columns of the Liberator, have been associated with the abolition doctrines, and *enter our protest against them*. We cannot but hope that the abolitionism of Massachusetts, will, by general consent, be freed from these *extravagancies*, by which the power of its example is to a considerable extent nullified, its influence paralized, and the mouths of objectors filled with plausible objections to the whole A. S. movement.

Mark this language. The objection is not that other subjects have been discussed in connection with abolitionism, but the editor 'dislikes' and 'protests against' the particular 'notions' which have been advocated in the Liberator! Here the cloven foot of sectarian exclusiveness may be clearly seen. If Mr. Garrison had published every week one column on the subject of temperance, another in defence of the Sabbath, and another in defence of civil government, these carping bigots would have found no fault! It is only when the 'notions' that are discussed do not accord with their views, that they complain! But we would ask again, what right has the editor of the Advocate to 'protest against' any 'notions,' however extravagant, which are not 'necessarily connected' with abolitionism? What right has he, in a paper exclusively devoted to the anti-slavery cause, to express his 'dislike' of other people's religious sentiments, and to stigmatize as 'loco-focos' those who believe that men have no right to control each other by physical violence? 'We cannot but hope that the abolitionism' of Maine 'will, by general consent, be freed from such extravagancies.' As for Massachusetts, the editor of the Advocate may rest assured that she will steer clear of them. Abolitionism here will neither be associated with Perfectionism, Quakerism, Unitarianism or Orthodoxy; but individuals of *all* sects and of *no* sect will continue to act together on the broad platform of human rights—each one retaining his own religious opinions, and cheerfully granting to others the privilege of an unwavering attachment to theirs. We cannot say that there will be in no instance a violation of this rule of christian equality. A clerical bigot may now and then be heard to grumble because believers in Christian perfection and the advocates of the doctrine of 'no-civil government' are not proscribed and excluded from the ranks; but the 'extravagant' 'notions' of such fault-finders will never be countenanced by the great body of the abolitionists of Massachusetts.

But the editor of the Advocate 'nullifies' his own accusations by the following frank acknowledgement:

One thing we must not omit to say. We have in Maine a very high opinion of Massachusetts abolitionism. It is devoted, energetic, self-denying, abundant in contributions, in effort, in every good work. In these particulars we are ready to sit at the feet of our Massachusetts brethren, especially the great pioneer of the cause.

That is to say, the *fruit* is excellent, though the *tree* is abominable!

CLERICAL HYPOCRISY.

The editor of the Christian Mirror copies from the New Hampshire Observer an anonymous article, in which the religious sentiments of Mr. Garrison are grossly distorted and misrepresented, and accompanies it with the following editorial preface:

Garrison's Principles. These are summed up by a writer in the New Hampshire Observer, himself an abolitionist, as we suppose. We copy the summary, in the hope, that, for one month to come, it may serve as an answer to the question, Why cannot you join Mr. Garrison?

We have no fondness for harsh epithets, but we always intend to call things by their right names, and therefore we set this down as a piece of *clerical hypocrisy*. If any one thinks this language more severe than truth will warrant, let him look at the proof which we shall furnish of its justice. We will admit, for the sake of the argument, that Mr. Garrison's religious sentiments are as bad as they are represented to be in the article from the Observer, and that the editor of the Mirror is sincerely opposed to them, as he certainly has a right to be; but the question is, whether they furnish any apology for refusing to join the abolitionists? The editor of the Mirror knows that neither the American Anti-Slavery Society, or any of its numerous auxiliaries, is in any way responsible for Mr. Garrison's religious opinions; and it is therefore nothing less than the rankest dishonesty for him to attempt to create a contrary impression upon the minds of his readers. He knows that among the abolitionists are men of all religious denominations, who, notwithstanding their honest differences on other subjects, act harmoniously together in carrying forward the anti-slavery cause; and he knows that it would be just as proper to hold Mr. Garrison responsible for the Presbyterianism of Gerrit Smith, the Congregationalism of Father Thurston, or the Quakerism of John G. Whittier, as to hold either or all of these individuals responsible for Mr. Garrison's views of the Sabbath, of civil government and Christian perfection. No one asks the editor of the Mirror to renounce his own religious opinions, or to cease opposing those of Mr. Garrison. He might become an abolitionist, and as such 'join Mr. Garrison,' and yet devote one half his columns to the refutation of Mr. G.'s views on other subjects. All this the editor of the Mirror knows, for it is palpable to the dimest vision. What is it then but rank hypocrisy for him to pretend that the religious sentiments of Mr. Garrison furnish him with a proper excuse for continuing his opposition to the cause of the slave?

But this is not all. The editor of the Mirror does not scruple to defend the Colonization Society, although he knows that many of its members are immoral men. He knows that the President of that Society is a *duellist*, and therefore, according to the doctrine laid down by Blackstone, and sanctioned by Dr. Beecher, a MURDERER;—he knows him to be a *slaveholder*, and therefore, according to the doctrine of President Edwards, a MAN-STEALER; and he is doubtless well aware that the same individual is guilty of habitual profanity! But all this does not drive the *pious* editor from the support of the Colonization Society! And yet he pretends that he cannot conscientiously unite with the Anti-Slavery Society, because Mr. Garrison, whose views of religion differ from his own, is connected with it! Is not this enough to prove him a HYPOCRITE?

But this is very harsh and uncharitable. The editor of the Mirror is a clergyman, and the conductor of a religious paper, and it will not do to speak of him thus! In other words, he wears *sheep's clothing*, and *therefore* cannot be a *wolf!* He has on just the garb which the Savior said the wolves would assume, and therefore he is *not* a wolf! Very conclusive, certainly!

Clerical Impudence. We find in the New Hampshire Observer the proceedings of an ecclesiastical council, which recently met at Claremont to dismiss the Rev. Mr. Southworth, the Congregationalist minister of that place. It appears from the account, that the church had been desirous of procuring the assistance of an evangelist, but that Mr. Southworth had refused to give his consent to the measure. The result was, a warm discussion in the parish on the subject of ministerial rights, which finally led to the calling of a council. The council decided, that on account of the peculiar state of affairs, the minister ought to be dismissed; but in coming to that decision, they took special pains to attach all the blame to the church. Their address to the latter is one of the rarest specimens of protestant popery and clerical impudence that we have seen for a long time. Here is a passage from it, which we copy as an illustration of the claim, which has been set up by the pro-slavery portion of the clergy in New England, to an exclusive control of the pulpit, whatever may be the feelings or the wishes of the people:

The council are surprised that any of this church should desire to take on themselves the fearful responsibility of regulating the sacred pulpit, after it had been solemnly entrusted to their pastor; and of dictating who should be invited to officiate in that responsible place. Such interference they believe to be disapproved by the Head of the church, who has clearly, by his apostle, pointed out the appropriate duties of the pastor and the church. 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.'

The amount of all this is, that it is the prerogative of the 'pastor' to '*rule over*' the church, and the duty of the latter to '*obey*' his mandates! When did the Pope ever claim more than this of his submissive subjects?

Harvard College. We are glad to learn that the leaven of abolitionism is working effectually in this time-honored institution. An Anti-Slavery Society, composed of twenty under graduates, was formed, we understand, several months ago; and some of the students occasionally exercise their freedom of thought and speech by enunciating unpopular truths upon the stage. Some of the performances at the late commencement, we are told, were quite 'fanatical,' and manifested a regard for liberty which would have done honor to the College in the days of Hancock, Warren and Otis. The editor of the Lynn Record, who was present on the occasion, says—

'By far the best exercise of the day was the English Oration by Charles Chauncey Shackford, of Portsmouth, N. H. candidate for the degree of Master of Arts. His subject was 'Democracy's Banner,' the very mention of which aroused the attention of the host of aristocrats in the midst of whom he was placed. He went to the root of his subject, and showed that democracy is founded on virtue and equal rights—on the Christian religion—on virtue, morality, and intelligence. He did not allude to the political parties, but showed up the hypocrisy of the Scribes and Pharisees of the present day, in shunning obvious duties, which require self-denial, in such light, as must have made them quail. His reasoning was irresistible, his language appropriate, and his manner independent, graceful and forcible. We admired the independence of the orator in telling the truth in the face of a frowning audience. Contrary to our expectation, however, the performance went off with more than an average share of applause. We could not help contrasting this performance with the *corresponding* one of 1836, which was in ridicule of the improvements and enterprises of the age. It shows the change in public sentiment, which must soon pervade our literary institutions, and is in a good degree, already there.

Fruits of Liberty. The following paragraphs, from the Jamaica Morning Journal, published before the Jubilee, will show what kind of buds and blossoms the tree of liberty is putting forth in that island.

'The Negroes—Trade.—We understand, says the Polypheme, that an unusual number of negroes from the country attended the market on Saturday the 30th inst. and we rejoice to learn that besides the great increase of business done by the retailers, all seemed happy, comfortable, and cheerful. We hope, adds our contemporary, 'this is but a foretaste of an increased domestic business, which will take place after the 1st August.' No doubt of it. There cannot be a question that there will be a considerable increase in the domestic business after the period named. Freedom will bring with it new wants, new views, and new feelings. These wants the towns will supply, and the means of gratifying them will be found in the system of wages that is about to prevail. In the increased love of the good things of this world, we have the best incentive to labor on the part of the agricultural portion of the population that can be desired, and we have no doubt that the demand which is now beginning to manifest itself, will continue and be considerably increased.

The National School Society.—We have read with pleasure the statement in the Polypheme, that 'it has been determined among some of the Clergy of the Established Church, to celebrate the 1st August by an effort to raise a subscription to be appropriated as an endowment of the National School Society, and to erect a monument of some sort in memory of the termination of the apprenticeship.' We sincerely hope that every Clergyman in the island will lend his willing aid in carrying the proposition into effect, and that the attempt will meet with abundant success. One gentleman has already, our contem. says, put his name down for £100. This is setting a noble example. It is giving liberally of that abundance with which providence has blessed the donor, and the party is entitled to all the commendation which such generosity demands. We like, however, in cases of this kind, to witness the many contributing their little—to see those who are to be immediately benefited coming forward with their pence to aid in the noble work of diffusing religious instruction throughout this island.

Pacification 'on the wane.' It is stated in Zion's Watchman that 'nearly every abolitionist in the New-England Conference, who signed the pacification bill, has now *retracted*.' We verily believe that there is more discussion in the Methodist Church, by at least 50 per cent., now, than there was before the pacification bill was brought forward. Even the anti-abolitionists, who, before its adoption, managed to keep silent on the subject, are now compelled to talk and write in their own defence, and thus to aid in the good work of 'agitation.' A shrewd man once remarked, that he did not care so much what people said about slavery, if they would only keep talking! There was a good deal of sound philosophy in the remark. The hunter always feels sure of his game when it is fairly 'treed,' and the opponents of slavery may anticipate a speedy victory whenever they can get the apologists of the system fairly engaged in the conflict.

There is one fact which demonstrates the hypocricy of some of the warm sticklers, for 'pacification.' One article in the 'pacification bill' binds them never to attack an officer or private member of the church in a public journal; and yet they do not hesitate *publicly* to brand Mr. Scott as a 'calumniator,' and to heap upon him all manner of abuse!

The vengeance of Emancipated Slaves. The following communication, which was addressed to the editor of the Jamaica Journal, will show something of the spirit which prevails among the emancipated slaves, when there is a disposition to treat them as they ought to be treated.

I beg to acquaint you that a malicious report has been in circulation, which is devoid of truth. This report would make it appear that my workmen (lately apprentices) have struck work, and are now standing out for double wages. Having the interest of my own people at heart, and those of the same class throughout the Island, I am happy to say that the conduct of my workmen is on the contrary most exemplary. So far from striking work, as great a number as have ever worked together for me at one period, are regularly and cheerfully performing their duties, and great numbers of them, even on *Fridays* and *Saturdays*, which is more than I could have expected under any circumstances. They are besides working *without knowing what remuneration is to be given for their labor, and entirely depending upon my honor*, and upon the certainty, that when the rates of wages are fixed, they will receive such as are fair and equitable between man and man. This, sir, is the true state and condition of my laborers—they have not disappointed my expectations, and while I feel deeply for their prosperity, and that of their brethren throughout the island, I am happy to bear this testimony to conduct, which, though it may be equalled, cannot be surpassed.

I am, Sir,
yours very obediently,
Kingston, July 19, 1838. D. HART.

YOUNG MEN'S CONVENTION.

The intelligence which we have received from various quarters leads us to believe that the approaching Convention will be more numerously attended than any one which has been held in this State at any former period. The Young Men of the Old Bay State will give an example of abolitionism 'dying away,' which the enemy will be at no loss to understand. Mr. Garrison, in a letter just received, says:

'I congratulate you, and every other friend of our beneficent cause, that the call for a Young Men's State A. S. Convention has been so widely, so promptly, so energetically responded to. May there be such a gathering of the young, free, morally courageous, and spiritually enlightened champions of universal emancipation, in the very 'heart of the Commonwealth,' as was never witnessed in any age or country! If this nation be saved, if its reproach be taken away, it must be done through the instrumentality of the young men. Aged men are for counsel—but the young are to carry on the war. The spirit stirring call of bro. Stanton will produce a thrilling effect wherever heard. And where will it *not* be heard?'

We have only to add, ☞ SEE TO IT THAT YOUR DELEGATES ARE APPOINTED IN SEASON.

HEAR BOTH SIDES.

We have inserted in another part of this paper, two communications from 'A New York Abolitionist,' in which objections are made to the recent course of the Liberator in respect to political action. It was our intention at first to reply to the main arguments of the writer, and to expose what we deem his fallacies and inconsistences; but on reflection, we concluded to leave each reader to examine the articles for himself, independent of any comments of ours, and to form his own conclusions respecting them in the light of what we have already published on the other side. On one point, however, we suppose the writer will expect us to answer him. He is at a loss to understand what the Board of Managers of the Massachusetts A. S. Society mean, by recommending abolitionists, in case both the regular party candidates are hostile to the cause of freedom, to scatter their votes. We suppose their meaning to be simply this: that in such circumstances, they ought neither to nominate a candidate of their own, or vote in concert for one individual; but that, on the contrary, they should literally scatter their votes, and each put in a ballot for some person who is qualified to fill the office. If there is any 'fog' about the matter, we confess our inability to see it.

The Address on Political Action. The editor of the Haverhill Gazette notices in a very candid manner the Address on the subject of political action recently issued by the Board of the Massachusetts A. S. Society. He says:

We have received an Address of the Board of Managers of the Mass. Anti-Slavery Society, to the members of that body, on the subject of political action. It is ably drawn up, and wisely adapted to answer proposed ends. While it strongly urges the propriety of giving their individual votes, on all occasions, with reference to the opinions of candidates on the subject of slavery, it strongly deprecates the nomination of candidates of their own. By this policy, they avoid all responsibility for the success of any candidate, and hold themselves as a *corps de reserve* to aid in any division which may have the policy to nominate candiates most agreeable to their views. We are glad to observe this recommendation, as it appears most convenient in carrying on the affairs of the republic, to have but two parties; and we doubt not that by thus holding the balance of power, they may operate most successfully in favor of liberty.

☞ The articles in this paper from the Friend of Man, on the subject of 'abusing ministers,' are worthy of particular notice.

Boston Weekly Magazine. Such is the title of a new publication in the quarto form, which has just been commenced by D. H. Ela and J. B. Hall. It is designed for instruction and amusement, and to engage the attention and cultivate the taste of youth. The editors say in their prospectus that 'tales of sickly sensibility, stale, indelicate and profane jests, vulgar puns, and the like, will find no place in this publication, which it is intended shall contain nothing inconsistent with the purest morality, or improper to be introduced into the most select family circle.' The number before us is elegantly printed and contains much interesting and valuable matter. Terms $2.50 per annum.

Mr. Garrison's Address. The editor of the Vermont Telegraph, has published the whole of Mr Garrison's address, delivered in New York on the first of August, and accompanied it with the following editorial preface:

The following address needs no eulogy from me. Many parts of it are particularly worthy of the attention of those who have from whatever motives, undertaken to raise surmises against friend Garrison's *Christianity*. These parts will afford relief and delight to any readers of the Telegraph who have in any way been wrought upon by such surmises. The whole will afford a rich entertainment to those who admire the spontaneous productions of a noble intellect, and love the gushings forth of a benevolent heart.

Good Sense. The Cincinnati Philanthropist dissents from the other Anti-Slavery papers when it pleases. It is opposed to inviting George Thompson again to this country. We like to see independence.—*Vermont Chronicle.*

Just about such an idea of independence as we always supposed the editor of the Chronicle to cherish. Not daring to differ from his brother of the N. Y. Observer, or from any others of the clique to which they are both attached, he fancies that every one who ventures to oppose the wishes of his friends on any matter, however trifling, has an astonishing amount of independence. It must indeed have been a great stretch of moral courage, for a man who has stood the fire of two or three brutal mobs, to differ from his friends as to the expediency of inviting George Thompson to return to the United States! No wonder that the editor of the Chronicle was fired with enthusiasm at the bright example!

Peace Convention. We hope there will be a general gathering on Tuesday next of the real friends of the cause of peace from all parts of the United States. The questions which will come before the Convention are the most important which can engage the attention of rational beings, and we hope they will be sifted to the bottom.

Cherokee Indians. We learn from the Hamilton (Tenn.) Gazette of the 9th instant, that the conference between the Cherokee Council and General Scott has resulted in an arrangement by which the transportation of the Indians has been entrusted to the Chiefs of the nation, who are to receive $65 per head for the removal. The Indians are to be subsisted by the Government until they commence their journey, from which time the Chiefs are to furnish all the subsistence and means of transportation. They are to commence the removal on the 1st September in detachments of one thousand, to follow each other after intervals of a few days. By the 20th October it is thought all will be on the way. The Indians, it is said, are highly pleased with the arrangement.

The Christian Mirror of July 12, has one editorial article of a column in length abusing abolitionists, with four or five selections either of that drift or lauding colonization; while in favor of Emancipation it only finds room *and heart* for the following:

'From Jamaica.—The Colonial Legislature of Jamaica have resolved that the system of negro apprenticeship shall terminate, and emancipation be rendered complete on the 1st of August, 1838, instead of 1840. The vote was unanimous.'

Who can doubt that in this case at least, 'out of the *abundance* of the heart the mouth speaketh!'

Contrast this dismal apathy with the ardent zeal with which the editor of the Mechanic and Farmer, a paper published at Bangor, in the same state, introduces the proclamation of the Governor of Jamaica to the Free Laborers. Who is not reminded of the contrast between the cold and stately priest and the benevolent Samaritan?—*Emancipator.*

Colonial Stock—Liberia. The April number of the Liberia Herald has the following paragraph—

'A desolating mortality is at present raging among the cows, sheep and hogs in this settlement. The former have been dying at the fearful rate of four a day. If they should continue to die for a few weeks more, as they have died a week or two past, we shall be reduced to a total destitution.'

Can any body tell now, by algebra, how many cows there were in the colony? Suppose 'a *few* weeks' means three weeks, and the cows die at the rate given above, four in a day, and the number remaining at the date of the above would be twelve. Very flourishing. *Ib.*

Row in a Church.—Some riotous fellows in Baltimore, on Sunday evening attacked the African Church, in Sharp street, in a most outrageous manner, on account of some difficulty they had had with a couple of blacks. The minister in charge, a white clergyman, Mr. Gruner, had just commenced the services. The first intimation the congregation had of any attack, was a shower of stones and brickbats hurled through the doors and windows. A terrible scene of fright and confusion followed. The congregation made no resistance, their only thought being to escape. Several of the congregation were badly injured, though none dangerously. A number of the rioters have been arrested.

Martin Van Buren and Slavery. Gen. Burney, of Georgia, a candidate for Congress, in a letter to the Augusta Constitutionalist, says 'Previous to President Van Buren's election, he had 'distrusted him on the leading and delicate questions affecting *Southern* rights,' but since his inaugural address, together with other subsequent demonstrations given by himself and most of his friends in and out of Congress, I should feel myself uncandid not to declare that *these fears are not likely to be realized.*'

We fully agree with Gen. Burney in this particular.

A member of the House of Assembly in Grenada, has introduced a motion to petition Parliament to lessen the duties on the sugars from the Colonies, and to make 'a total prohibition of slave grown commodities in the ports of Great Britain!' Not only are the sugars of the South to be excluded, according to the resolution, but even the Cotton also.—*Mer. Jour.*

MEETING IN BRISTOL COUNTY.

Pursuant to the ordinance of a meeting of the friends of the Oppressed, held at Fall River on the first of August, instant, there will be a County Anti-Slavery meeting in Taunton, on WEDNESDAY and THURSDAY, the 26th and 27th days of September next. Several gentlemen who reside in the County and a number from abroad, are expected, and some of them are already pledged to deliver addresses on the occasion. It is designed to be a general meeting of the friends of Liberty throughout the County of Bristol and vicinity. The moral, religious and political interests and bearings of the great question of Slavery will be thoroughly discussed. The subject of rendering more efficient the 'Bristol County Anti-Slavery Society,' will also be submitted to the disposition of the meeting. It is hoped and confidently expected that the friends of the cause, generally, in the County, will give their attendance.

Ministers of the gospel and others friendly to the cause are respectfully requested to use their influence to secure the attendance of their fellow-citizens. The friends of the slave in Bristol County have hitherto been too dilatory in the cause of Freedom. The condition of a multitude of our countrymen demands that we should awake. The voice of God condemning the oppressor, and approving the conduct of those who exercise *justice* to the oppressed urges us onward. The blessed result of British efforts for the abolition of slavery in the West Indies, encourages us to persevere. In that result we have an earnest of what God *will do* for the enslaved in our own land, and throughout the world. *He* hath given *them* liberty; and if American abolitionists do their duty the day is not distant when He will confer the same blessing on the slaves of this country. But, in the language of the trumpet-tongued Rogers of New Hampshire, 'We are slow, brethren, dishonorably slow in a cause like ours. Our feet should be as 'hinds feet.'—Liberty lies bleeding. The leaden-colored wing of *slavery* obscures the land with its baleful shadow.' Let us come together and inquire at the hand of the Lord what is to be done.

The friends who attend the Convention are invited to call at the Baptist Meeting House, where the meeting will be organized at 10 o'clock on the morning of the 26th instant.

Besides gentlemen of our own county, it is expected that Messrs. A. A. Phelps and Wendell Phillips of Boston, Samuel J. May of Scituate, Henry B. Stanton of New York and some others will attend the meeting.

HENRY CLARK,
ASA BRONSON,
MOSELY DWIGHT,
S. HOPKINS EMERY,
} Committee of Arrangements.

Taunton, Sept. 5, 1838.

NOTICES.

Young Men's Anti-Slavery Convention.

☞ *To be held at Worcester on Tuesday and Wednesday, Oct. 2d, and 3d., 1838.*

To the Young Men of Massachusetts, who are the Friends of Immediate and Universal Emancipation:

Brethren:—The Board of Managers of the Massachusetts Anti-Slavery Society has devolved upon us the pleasing duty of inviting you, one and all, to meet in Convention at WORCESTER, on TUESDAY and WEDNESDAY, the 2d and 3d days of October next, for the purpose of deliberating and acting upon questions connected with the present interests and future prosperity of the great cause of Human Rights. We address you with the full conviction, that such a Convention is imperiously demanded at the present crisis, as a means of enlisting the efforts and combining the influence of the Young Men of this ancient Commonwealth on the side of Liberty and Humanity, in the great moral struggle which is now agitating the nation, and on the issue of which is suspended the salvation or the downfall of our free institutions. It was a remark of the renowned author of the Declaration of Independence, that the great work of emancipation was 'an enterprise for the YOUNG WHO COULD FOLLOW IT UP AND BEAR IT THROUGH TO ITS CONSUMMATION;' and the history of moral reform in all ages proclaims the wisdom of the sentiment. It is the testimony of inspiration, that young men are 'STRONG;' and if, in this country, truth and freedom shall ever gain a victory over falsehood and slavery, it will be owing in a great degree to their vigilance and energy. We beseech you, then, by the love you bear to your country, by your regard for the cause of bleeding humanity, and by the ties which bind you to your enslaved countrymen, to come up to the Convention, by hundreds, from every county in the State. There should be no delay in the appointment of delegates. In every town, let a meeting be called for that purpose FORTHWITH. One thousand young men, at least, good and true, should be sent up to the Convention, to represent the main army which must necessarily stay at home. But this cannot be done, unless the friends of the cause in every town do their duty promptly.

Efforts will be made to secure the attendance of distinguished advocates of the cause from abroad, and such other measures adopted as it is hoped will render the Convention one of uncommon interest.

Yours for the slave,

Amos A. Phelps,
Joshua V. Himes,
Edmund Quincy,
Wendell Phillips,
Oliver Johnson,
} *Committee of Arrangements.*

N. B. Editors in this State are requested to give the above notice one or two insertions in their respective papers.

WESTERN CONVENTION.

The friends of immediate and universal Emancipation in the counties of Berkshire, Franklin, Hampshire and Hampden, are requested to meet in Convention at NORTHAMPTON, on FRIDAY Oct. 5, at 10 o'clock A. M. The friends of the cause in the several towns, it is hoped, will take immediate measures to procure the attendance of delegates.

By order of the Board.
A. A. PHELPS, *Rec. Sec.*

LECTURE

LITERARY.

From the Jamaica Morning Journal.

JAMAICA'S JOY AND PRAISE AT THE ABOLITION OF SLAVERY, 1st August, 1838.

TUNE—*Falcon Street.*

The day is come at last,
The first of August's come,
The reign of slavery is past,
The act of freedom's done.
Praise ye the Lord, Hallelujah.

Behold the ocean's waves,
All haste to greet our shore;
They leap upon the land, it loves—
A land of slaves no more!
Praise ye the Lord, &c.

Behold the clouds on high,
Embrace the mountain tops;
They promise, from the peaceful sky,
Their fertilizing drops.
Praise ye the Lord, &c.

Behold the cane-fields smile,
In living green arrayed;
They wave their flags, and sing meanwhile
'Our laborers are paid.'
Praise ye the Lord, &c.

Behold the stately palms,
They wave their branches high;
And, 'midst the breezes and the calms,
Joy in our liberty.
Praise ye the Lord, &c.

Praise Him, the Lord of Hosts,
And sound abroad his fame,
Yes, spread thro' all your island coasts,
The honors of his name.
Praise ye the Lord, &c.

THE LONE PILGRIM.

There's music in the grove,
I hear among the trees
That well known voice of love,
It floateth on the breeze—
There's music all around
Through all the earth and sea,
To earth's remotest bound,
But such is not for me,
No music is for me.

There's beauty all around
In every living thing,
Through all the seasons round,
But loveliest in the spring—
O! God, how heavenly fair
Do all things round me shine,
Throughout the earth and air;
But beauty is not mine,
There is no beauty mine.

There's sweetness too in life,
In every varying form,
But O, how sweet the wife
That doth our bosoms warm—
Of all things sweetest she,
Or human, or divine,
But such is not for me,
There is no sweetness mine—
No sweetness can be mine.

There's happiness below;
There's happiness above;
And happiness! we know
There's happiness in love—
But what doth this avail
If happiness must flee,
Swift as the passing gale,
As it hath fled from me,
As once it fled from me.

When music left my ear,
When beauty fled my sight,
When sweetness failed to cheer
The lone one with delight—
When all enjoyment fled
With her my charming bride,
All in a moment dead—
When my Mahala died,
My sweet Mahala died!

Now round her still abode,
When nightly breezes sweep,
O, there I cast my load,
And linger there, and weep
Tears such as none behold;—
Though now from east to west
Two vernal suns have roll'd
Above her house of rest,
Her lowly Place of Rest.

That bright, that glorious sun
That shines on all below,
Shines not the same on one
It used to years ago—
Its brightness is so dim,
Its feeble rays so chill,
It hath no charms for him
Who sighs a mourner still;
A mourning Pilgrim still.

THE HIGHLANDER.

STERN, nursed among his Highland hills,
Sequester'd glens, and mountain rills,
With fearless eye and hardy form,
He revels in the winter's storm;
While nature, with her music wild,
Inspires her freeborn, darling child,
To earn, upon the fields of fame,
The glory of a deathless name.

Where fiery war's loud thunders roll,
He breathes the ardor of his soul,
And foremost on the field of death,
Bears from the foe the victor's wreath;
Nor timid fear nor peril quells
The pride that high his bosom swells,
Far o'er the world to spread the fame
Of his own honor'd Highland name.

In distant lands, o'er burning soil,
Where fainting nature shrinks from toil,
Onward in honor's bright career,
He presses like the mountain deer,
While science sheds upon his way,
Her richest charms, her purest ray,—
Or art or commerce plenteous spreads
Their treasures whereso'er he treads.

Give me, when other friends depart,
The friend that bears a Highland heart;
Give me, when other loves decay,
The breast where Highland feelings play;
True to the last, and fond and free,
Highland love's the love for me,—
Though mists may settle round his hills,
No mist his Highland bosom chills.

THE HOUR OF SONG.

BY THE REV. H. STERRING, M. A.

When storms are brooding o'er the sea,
And, thou, my heart, are beating free,
And dreams arise that are not bound
To wander on earth's charnel ground,
But forth the spirit springs to hold
Communion with the great of old,
Then let the night be still and long—
Then is the fittest hour of song.

'Tis then thought comes, the spirit's bride!
With love-born beauty at her side,
And flashing 'thwart the gloom of night,
Fills all the earth with heavenly light;
While memories—dim, sweet memories, rise,
And grow beneath her wakeful eyes,
Distinct and bright as forms that live
In all the glory life can give.

And then we better feel within
What we and what the past have been;
Shake off the change the world has taught,
And be what God and nature wrought:
Then know we 'tis the hour of song!
Then walk we 'mid a glorious throng
Of pure, bright spirits, crowned like them,
With thought's imperial diadem!

MISCELLANEOUS.

SOCIETY IN NEW ORLEANS.

From the Quadroon, a tale, by the author of Lafitte, we extract the following picture of New Orleans customs and morals:

The descent and blood of a quadroon is as follows: The offspring of a white man and a pure negress is what we call mulatto, or mulatress according to the sex. The offspring of the mulatto and pure white is a mestizoe, pronounced mustife, and in this class I have seen blue eyes and light hair, albeit the complexion might have been somewhat objectionable. The offspring of the mestizoe and pure white is termed a quadroon or quarter-une, being four parts white, with one part—the blood of the original African progenitor—black. By these four removes the African blood is become nearly extinct, and the quadroon shares the characteristic traits common to the European race. The fifth and sixth removes are also called quadroons; indeed the term is applied so long as there remains the least trace of the slavish blood. By the sixth generation, however, it entirely disappears. I know some beautiful quadroons in the fifth descent who, save certain indescribable expressions in the centre of the pupils of their fine eyes, have the appearance of lovely Italian women.

It is the mark of the quadroon even to the sixth generation, when all signs of her African descent are lost. I have tried to analyze it, but the peculiar and undefinable expression that stamps the Jewish physiognomy, defies all explanation or analysis. We often speak of the fine eye of a spirited woman, as having a little devil in it. In the eye of the quadroon there lurks the devil but it is a wicked one. I do not mean in the playful sense of the term, but in the worst. Yet they show none of it in their disposition. They are warmhearted and full of passion and fire, but it is difficult to rouse them to anger. They are on the contrary, universally affectionate, good natured, and remarkable for their childlike simplicity of manners, in which much of their fascination lies. These quadroons of both sexes present, perhaps, the finest specimens of the human race. The young men are perfect Apollos. The females—but you have seen one of them and can judge for yourself. Notwithstanding all this, such is the prejudice where Africans are held as slaves, against admitting any of the blood of the degraded race to an equality with ourselves, that however accomplished they may be, they are not only interdicted from society, but the law against the intermarriage of the white with the black extends equally to these. Many of them are the daughters of gentlemen of fortune who lavish money on them in the lap of luxury, and sometimes send them to Paris to be educated. Abroad some of them have married rank and wealth. Last summer I met driving on the Prater of Vienna, the Countess ——— whom I knew as a quadroon in this city, till her thirteenth year, when her father sent her to Paris, where she completed her education and as his legitimate daughter, married the Count ———, her present husband. She is called the most handsome woman in Austria.

Prohibited from society here, and debarred marriage—for reared and educated as they are, of course they will not marry the young quadroons, who are lower in the social circles than even themselves, whose own equivocal elevation is owing to causes easily to be defined, their maternal education consists in adorning their persons; and by their still lovely mothers they are taught to regard beauty of person and the arts of blandishments, as the highest qualifications of their sex, and to look forward to the station of mistress with the same hopes, fears, and sensations that a virtuously educated maiden contemplates that of wife. In fact to their perverted minds, illicit love is divested of guilt, and is connected neither with shame nor moral degradation.

In this climate, sixteen or seventeen years, when their daughters are in market—I speak plainly—make great changes to most of these. Death, travel or matrimony, gives the mother while young an opportunity to choose another protector and dictate her daughter as she pleases. When at the age I have mentioned, the mother who has kept her till now in great seclusion, begins to cast about for a protector for her. She allows her, with this object in view to walk, and go to mass, but always attended by a confidential slave, or herself in person; while her eye is ever watchful, and the reins of maternal vigilance are drawn with a careful hand, least the daughter, from feeling, should form an unprofitable alliance. It will not be long before she attracts several admirers, and proposals are made in due form to the quadroon mother; for the system as you will discover is as regularly organized and understood here, as that for the buying and selling Circassian girls. In the choice of suitors, three things are especially considered, viz: the wealth, the respectability of the individual, and the inclinations of the daughter. If there are prepossessions on her side that are not incompatible with the other two considerations, her wishes decide the choice; for it is the managing mother's desire, not only to get her daughter well established, but happily also.

When the suitor is fixed upon, the others are notified that Mad'selle is not at liberty to form engagements. Then come the preleminary settlements, previously agreed on between buyer and seller. Some of these scenes, were it not for the moral degredation with which they are associated, I doubt not, would be extremely amusing. The two are closeted together with pen and ink and paper. The mother who has the conditions drawn up on a piece of paper she holds in her hand, insists on a house containing a certain number of rooms richly furnished; particularizes each article of furniture; demands a certain number of servants; bargains for a specific sum to be paid quarterly to her daughter for pin money, and insists that she shall be indulged in all the luxuries of her class; many other things beside are agreed upon, depending mostly upon the taste, ambition and high notions of the quadroon mother. In her care for her daughter, she does not neglect her own interest, but bargains for a certain present in hand for her own part, such as an expensive shawl, a costly veil, a set of jewels or something of that sort. The suitor agreeing to all this, pays a certain sum down, often as high as two thousand dollars, and seldom less than one thousand dollars, and receives his unmarried but virgin bride. From that time he openly lives with her, if unmarried, save dining at the hotels. If he is a married man, he is more cautious. The quadroon mothers usually prefer the latter class as promising their daughters a more stable and permanent life, than it would be likely to be, dependant on the roving caprice of a young gentleman.

A PERTINENT QUESTION.

—'They haven't souls,' said Judge somebody, at a tavern in Grafton county, one court time—'these niggers are a grade below human—they han't any souls.' The Judge had been South, and he knew. R——— S——— of B———, in said county, a shrewd yeoman, not an abolitionist, hearing these remarks before a room full—asked the Judge gravely, if the white and black people were intermingled. 'Oh yes,' said the Judge, 'intermingled, yes—why the greater part of the slave population is yellow.' 'Have not the mulatto people souls?' asked S. 'Oh yes,' responded the Judge, 'but then you know, they have the *white* blood in them.' 'What portion of white blood does it take to make a soul'? asked S.—'how much of it must a man have, to give him a chance for paradise?' The Judge did not answer.—*Herald of Freedom.*

ANOTHER 'NARRATIVE.' The last Michigan Observer says—'We have the promise of another Narrative, fresh from the lips of a fugitive slave, which, in some respects, will equal in interest that of Williams, to be furnished by one deeply interested for the colored race.'

PRUDENCE.

An abuse of the word.

There is no word in our language, that occurs to us, which we believe is so much abused, and employed to a bad purpose, as the word at the head of this article. When used in its legitimate meaning, it is a most valuable term, and he who acts under its influence, or according to its meaning, will seldom fail to succeed in any reasonable project. It implies the exercise of wisdom in the conduct and management of any affair in which a person may be engaged. Objects of great importance, require great prudence and circumspection in the prosecution and management of them. But they must never be neglected from motives of *prudence*. What should we now think of the piety and wisdom of Daniel, if his history related that, for fear of his enemies, he refrained from offering up his daily devotions to God, while the term of his prohibition lasted? Yet, this was a case as strong and as favorable, as many to which it is employed in the present day.

The Deacon admonishes his minister to be *prudent* in introducing certain doctrines and descriptions of character into his sermons, lest some of the society should be offended, and thereby the cause of religion should suffer. Another has observed, that he has sometimes been rather severe, when on the subject of temperance; and would caution him on the subject, for Mr. Somebody does not think it his duty to leave off taking a little, and if he is not *prudent*, he may leave the society, and then they would lose a *valuable* supporter of the cause. Others believe that the principles of abolitionism are the principles of truth and righteousness; but *prudence* requires that both truth and righteousness should be *let alone*. The politician would have his friends let alone; for if they are not *prudent* on such an exciting subject, they may lose the election. The minister of the gospel must exercise *prudence* lest it should destroy the church. The editor of a periodical must be *prudent* how he touches the point, or he will *lose his subscribers*. The government from considerations of *prudence*, must let it alone, or it may divide the Union. The legislator from motives of *prudence*, concludes it is not a political question. And the crafty divine is *prudent* enough to vote that it is not a moral or religious question.

Thus if all the *prudent ones* in the land, could control the movements and objects which require political or moral action, nothing more would be done to better the condition of mankind. If this modern doctrine of *prudence* could be erased from the creed of the world, by the loss of the word, it were better that it were *blotted* from the dictionary.—*Eastern Baptist.*

LATEST FROM TEXAS.

Advices have been received at New Orleans from Texas to the 21st ult. The following are extracts:

The Texas Chronicle of the 11th instant, published at Nacogdoches, contains some important information in relation to the movements of the Mexican population in Nacogdoches County. A proclamation has been issued by President Houston on the receipt of a communication addressed to him by the Mexican inhabitants of Nacogdoches County, in which they renounce their adherence to the constitution and laws of Texas—claim themselves as Mexican citizens, and express their determination to have revenge, asking only mercy to their families, and promising the same to the families of the whites. They are in arms to the number of 200 and say they can greatly augment their forces. The proclamation forbids all unlawful assemblages of persons, and associations of armed men, not authorised by the constitution, and enjoins upon all citizens who have thus asembled to disband, and return to their homes in tranquility and peace; promising the redress of all grievances and due enquiry into the sources of complaint. It concludes by declaring that all persons subject to the laws of the government, who shall remain in a hostile attitude, after the promulgation of this notice, shall be regarded as enemies of the republic, and be treated as traitors to the nation. The proclamation is dated August 8th.

In reference to this intelligence the Chronicle remarks, 'The activity of the officers in command, and the promptitude of the citizens have already concentrated a force sufficient to put the result of an action out of doubt. Generals Rusk and Douglas command in person, and we hourly expect the issue of the meeting between the two hostile parties. The citizens of Texas would do well to be on the alert, as it is but reasonable to suppose that the rebels must have had the promise of support from some source unknown to us.'

A NATION'S DILEMMA!

'*Shall our wives and daughters clean our shoes?*'
HENRY CLAY.

This great argument of a great man, was uttered in Congress during the pendency of the famous 'Missouri question.' No doubt it helped turn the question, and settle the 'compromise.' 'All men are created equal.' No dispute about that—the Declaration said so; but 'shall *our wives and daughters clean our shoes?*' That was the puzzle, and so, for fear their shoes should not get cleaned, or that their 'wives and daughters' would have to do it for them, the whole herd of legislative man-stealers cried out lustily, that unless Missouri were admitted, the South would *secede from the Union!*

'*Who shall clean our shoes?—We will divide the Union!*' Samuel Eddy, of Rhode Island, and two or three representatives in Congress from the North, who had lustily opposed the admission of Missouri, declaring that they did so on high moral principle, 'got frightened at their own dough-faces,' (as John Randolph told them, in his place a few days after) and agreed to Henry Clay's compromise—to wit; that Missouri should be admitted as a slave state, but that all the people of future new states north of certain degrees and minutes of north latitude should be content to come into the Union without slaves, and run the risk of getting their shoes cleaned, or tarnishing the pretty fingers of their 'wives and daughters.'

This was the 'Missouri compromise,'—and thus terminated one of the mightiest conflicts that ever agitated this nation. The North was as much opposed to slavery as any of the modern abolititionists could be—but how should our southern members get their shoes cleaned? That was the question, and it does not seem to have occurred to any one that a southern gentleman could possibly clean his own shoes. Roger Sherman, to be sure, could not only clean his own shoes, but make shoes for his neighbors, when affairs of state did not press upon him; but that would never do for 'our southern brethren.' It was taken for granted, and the Kentucky statesman plainly intimated as much, that the 'chivalry' would sooner call upon the ladies, their own 'wives and daughters' to clean their shoes for them, than do it themselves. The alternative of paying a shoe-black the honest value of his labor, was by no means to be entertained by a high-souled southerner, for a moment! It would be an anomaly in the history of the 'peculiar institution.' Pay a man for his labor? That would never do! No! Not a single sixpence for a shoe-black! Rather than incur the expenditure, 'the great Pacificator' himself, it would seem, was ready to give up the ship and could devise no remedy to avert a 'dissolution of the Union!' Nothing short of having their shoes cleaned for nothing, by the poor, pennyless, helpless, houseless, robbed and plundered colored man, could possibly reconcile our southern white brethren to a continuance of 'our glorious Union.' Generous souls! Noble spirits! No wonder the sons of the pilgrims bowed in abject acquiescence! No wonder they emulated the heroic magnanmity of the 'chivalrous South,' and so bartered away their principles, their consciences, their honor, and their liberties, to purchase the privileges they now enjoy, of being gagged, lynched, and murdered by a class of men who belie their own republican professions, threaten to dissolve the Union, trample upon human nature, blaspheme the Bible, mock God, and reduce their equal brethren to heathenism, to chattelship, rather than be honest and honorable enough *to pay for having their shoes cleaned!—Friend of Man.*

FREE DISCUSSION. A late number of the Missionary Herald contains an instructive and cheering account of a public discussion between the missionaries and the Hindoos on the merits of the Hindoo religion. This reminds us of the primitive age of christianity, when its divine founder held daily disputations with the scribes and pharisees—when the synagogues, the market and the sea shore were the theatres of *free and public debate*—when Paul challenged the Grecian philosophers on Mars Hill, and disputed daily in the school of one Tyrannus. There was no fear of impairing the sublimity of religion by making its discussions too common—no panic lest places of religious instruction should become the arena of debate—no fear that the dignity of the christian ministry would suffer, by meekly instructing opposers—no sensitiveness lest the Holy Spirit should be grieved, or lest the piety of the true worshippers should evaporate, the first moment the truths of religion should be treated as literal facts, and human beings encouraged to treat them as facts by making them the topics of free social discussion. When shall the infidelity, and error, and superstition, and impiety, and heathenism, of the *United States of America* be assailed by a band of christian ministers, who like their divine master and his apostles, shall invite free public discussion, and go out into the highways and hedges to carry on a moral warfare! Abolitionists have made a few experiments at discussion in respect to one of the giant sins of our land. Who will profit by the hint, and put on the whole armor of God, and go forth to the contest? We ought to have a good many teachers of religion in this country, who are thoroughly educated, and trained for such public debates.—*Ib.*

'MODERN ABOLITION' AND 'MODERN' EMANCIPATION. *Modern* abolition has been the contemptuous watch-word of our opposers. Clarkson, Wilberforce, Watson, Wesley, Clarke, Hopkins, Edwards, Jay, Franklin,—these and a host of other names, too time-honored to be sullied by 'modern' scorners, were well known to be staunch and thorough abolitionists—and hence the necessity of some 'modern' invention to separate living abolitionists from their predecessors, in order to vilify and lynch the latter, while building the tombs and garnishing the sepulchres of the former!

When requested to point out the difference between ancient and 'modern' abolitionism, the only intelligible answer has been, 'The measures! The measures! Rashness!—Vituperation! Denunciation! Imprudence! Foreign interference! Agitation! Immediateism;—to sum up all in one word—GEORGE THOMPSON!'

Very well, gentlemen—just remember your own definitions. 'Modern abolitionism' is distinguished by its demand for *immediate* emancipation—by its agitating *measures*, by its indentity with the English agitators headed by George Thompson.

Time has rolled on: and time solves all human problems. The result is worked out on the black-board of the world's history,—There it is! Look at it! Just about in the latitude of Antigua and Bermuda, of Barbadoes and Jamaica. Just under the chronological cycle of A. D. 1838, August the first! Look at it! What do you see? 'The ruse of gradualism?' No! The humbug of colonization? No! The half suppressed presage of emancipation two centuries hence? No! What do you see? The slave emancipated! The planters converted to abolitionism! The word of God, and the foot of God's image on earth unfettered! The prayer of *ancient* abolitionists answered through the' measures' and the 'agitations' of 'MODERN abolitionists!'

What now becomes of the sneer against '*modern* abolitionism?' The men who indulge in it might as well make up their minds to preach against 'modern' emancipation!—*Ib.*

PRACTICAL AMALGAMATION. About ten days since, a gentleman drove up to the Columbia Hotel with a fine looking body servant whom he called Ned. The master was very kind in his attention to Ned, and ordered every thing that was conducive to his comfort; he was also particular in his instructions to landlord Bracken, to have a bed placed in his room for the boy, which was promptly complied with, and the travellers retired to rest. In the morning they went on their way rejoicing, free as air! but alas, a change came o'er their bright anticipations! A stern looking man arrived on Sunday last, in pursuit of a man who had stolen a girl in Merriwether, Georgia. The description given of the thief corresponded with that of the gentleman who had arrived with the boy Ned, three days before, but it surely was not the same person, *for he had no girl!* The pursuer took the hint, and dashed on towards Pontotoc. On Wednesday he returned, with the traveller bound, and his sprightly Ned was transformed into a beautiful yellow girl of about 14.—*Columbus Democrat.*

ANOTHER. A venerable looking gentleman from the south, who is theoretically, most violently opposed to the doctrines of amalgamation, found himself, on Saturday morning, a considerable sufferer, by an accidental departure from the *practice* of his creed. It appears that on Friday night he was seized with such a sudden fit of philanthropy in favor of one of the colored sisterhood of frailty, that he enlisted her sympathies and smiles for the night, and accordingly domiciled, (very pleasantly no doubt) with her until morning, when he sunk into a profound sleep. On awakening he discovered the female object of his solicitude gone, and with her $1500, which the *fair one* had very adroitly abstracted from his pocket, and which was irrecoverably lost. On Saturday the gentleman was *decidedly* opposed to amalgamation.—*N. Y. Transcript.*

'AMERIKAH—AMERIKAH,'

Mouths the swaggering school boy, as he declaims the windy 4th of July extract, full of bluster and falsehood. For one we are sick at the stomach almost at the very name of the rank old 'asylum for the oppressed.' It associates every thing that is disgusting and mortifying. In plain historical fact as it will read to all futurity—it is neither more nor less than the foul, blood-smeared, bone-encumbered kennel of the old she-wolf Slavery—where she has denned and littered this hundred years, and eat her own whelps and laid in the blood of her own young ones, till her own nest stenches to the stars, and is becoming a hissing and a horror to all countries, that have heard the story of her. She is a Protestant country, and is almost ready to go into hystericks for fear the Catholics will come here and corrupt her puritanism. One of her pilgrim mobs set a Catholic convent a-fire and burnt it to ashes, and like to have burnt up a flock of civil nuns in it; they were so jealous for Protestantism. This was in sight of a monument they are putting up to civil liberty and law. She is amazing free and prosperous. There is *going on* 15,000,000 of *freemen* in her—about 3,000,000 of them dog slaves. She has made and broken more treaties with the aboriginal people of this country, than you can '*shake a stick at*,' and yet she beats all for honor and justice. She is colonizing them now some where in the woods away beyond the westward. She thinks it is for their good to turn them off of good land and out of tidy house and home down about Georgia, and dragoon them off west of the Mississippi somewhere. She gets their consent first and sweetens their banishment with a missionary or two just to prove it is all for their best good. She is trying to steal Texas from her poor neighbor Mexico to open a new market for her illegitimate children. She *sells* her own young ones, as well as eats them. She used to steal men, women and children from Africa, and her sages made a constitution in favor of carrying on man-stealing there—so that she should not stop it herself for some twenty years. She stopped it after the time was out because she found it more profitable to steal and sell her own inhabitants. She is very anxious to spread her religion among the heathen—and she has a board of managers—by the name of commissioners—and these managers have bought and sold their fellow countrymen—with money given to send their religion among the heathen. We really hope the Catholics won't come in here and corrupt the morals and principles of the old Puritans—but she is very *hystericky*, lest they should. She is the *last hope of the world*. You will see her marked with *brightish* sort of paint, on the religious maps of the world, to distinguish her from *heathen* countries. Your anti-abolition divine will point it out, with great complacency with his rattan, while he lectures on what great things she is doing for the conversion of the world. The rest of the world mainly is painted black.—*Herald of Freedom.*

TEN YEARS EXPERIENCE has convinced us that the editor who makes the *least variation* from his *own plan* in conducting his journal, will give the *best satisfaction* to the great body of his patrons.—There are many reasons for this.

1. An editor can execute his own plans better than he can those of other people—he can do best what he does spontaneously and heartily.

2. The men who urge changes in the plan of a paper are generally those whose tastes differ from those of the people in general.

3. The men recommending changes of this kind differ so much from each other that the editor who listens to them runs into incongruities and displeases those most, whom he most sought to oblige.

4. By expending his efforts to accomplish what he knows to be impossibilities, an editor loses the benefits he might reap from his labors to do that which he knows he is able to do.

5. No editor can be independent who listens to the suggestion of every body.

6. No class of men are so quick to detect and despise a want of editorial independence as the very men who are most successful in achieving triumphs over the independence of editors within the sphere of their influence. The loss of virtue was never yet pardoned by the seducer.

7. The editor who moulds his course to please others, adopts the policy of expediency, becomes 'unstable as water' and puts it out of the range of possibilities that he should 'excel.'—*Friend of Man.*

TEMPERANCE MEASURES. Our friends who have the management of the Temperance Society seem determined to keep about even sides with the abolitionists. On the 11th of Sept. 'simultaneous meetings' are to be held in every county in the State of New York, to discuss the evils of our liquor laws and the remedy, and to take measures for a general petitioning to the next legislature praying them effectually to 'prevent the Empire State from being a partner in the manufacture of drunkards, paupers, maniacs and criminals!'

They propose that 'some one efficient citizen, male or female, be found, who will undertake to see that a petition is presented to every person of suitable age in a particular town or district, and that the number of these be sufficient to cover the whole country. These petitions should be returned to a county committee, appointed for that purpose, and if possible forwarded to the Legislature by the representation of the county, on the first meeting of that body. During the first week in the session every petition should be in.'

Only think of it, Mr. Winslow—a 'citizen' 'female' in every town or disttict, getting 'out of her sphere,' and meddling with politics,' and even going from house to house to 'spin street yarn' and get up 'petitions to the legislature' to 'dictate to our rulers' about the laws. And Mr. Cummings has not warned us here in York State about the disgrace of having 'women rule over' us. Truly, 'the times are out of joint.'
Emancipator.

FRUIT OF SLAVEHOLDING.

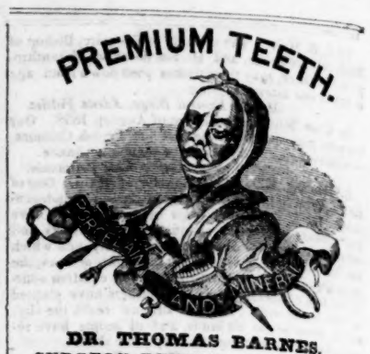
'HORRIBLE MURDER.—We have just heard of a most bloody and malicious massacre of two lovely little girls, daughters of Judge Mayes, of Virginia, by a couple of slaves, near the Virginia Sulpher Springs. The particulars we have received from a lady and gentleman just returned from the South. It appears that the Judge owns several slaves, and among others, Sally, an old woman; Andy, a desperate negro, and Jane, a daughter of Sally, a girl of 14. Jane was in the habit of taking the children to a school in the vicinity. On Friday last week, they did not return as usual, and the family became uneasy at their absence. Search was made and they were at last found by Jane, but as she exclaimed when thirty feet from them in the dusk of the evening—'Here they are with their throats cut.' suspicion fell upon her, and she was immediataly arrested. Upon examination she stated, that on the day above mentioned, Sally told her to bring the children home by the way of the blackberry hatch. When she arrived there, the old woman seized the youngest child and cut its throat; Andy run out of the bushes, and cut the throat of the eldest. They then wanted to murder the infant of Mrs. Mayes, which Jane had in her arms; she, however, fled, and saved the innocent.—Four of the Judge's children have previously died very suddenly, and it is now supposed that they were poisoned by Sally. She was heard to say, a short time ago, after her master had been lecturing her that no child of the Judge's should live to horsewhip a child of her's. The murdered children were, one 4 and the other 8 years of age.

The persons from whom we gather the above saw the bodies of the children, and the distracted mother weeping over them. They describe it is a most heartrending scene. The parents have but one left out of seven.'—*Daily Whig.*

How long before slaveholders and their apologists will learn that it is not *emancipation* that leads to 'cutting throats,' but *slavery*. Let oppressors obey the injunction of the Almighty, and 'Let the oppressed go free,' then shall their light break forth as the morning. Until they do this, the wonder is *not* that slaves cut throats *sometimes*, but that they do not cut more. *Emancipator.*

THE CHARGE OF IMPORTING AFRICANS.—The name of the Captain who was arrested by the United States Marshall, charged with stealing and bringing to this country, four Africans, in the ship Criterion from the coast of Africa, is Eben Farwell—a native of Bangor, Maine, where his father resides. It appears that three of them were turned adrift in this city to shift for themselves, without a knowledge of our language—and the fourth was left with Captain Farwell's father, at Bangor, Maine, where he is now kept at work. The Captain, who is in prison, says he brought them merely as seamen, and intended to return them to their homes, as soon as he returned to the African coast.

Capt. Farwell was examined yesterday afternoon, before justice Lounds, when it appeared that three of the Africans had been hired regularly as sailors, at from 12 to 16 dollars a month, but the boy Yongee was not hired, but had been induced to come hither as a hand, with promises of fine clothes, good living, &c. The captain was ordered to produce the boy within ten days, which he promised to do, as he is with the captain's father in Maine. The captain was held to bail in $5000 to appear and answer, which he gave, and was discharged. [He has since been acquitted]



DR. THOMAS BARNES,
SURGEON DENTIST, 25 HOWARD STREET, BOSTON,

Having received the premium at the late Fair in this city for the best whole set of Mineral and other Artificial Teeth, would acquaint his friends and the public that he continues to operate in Dental Surgery by inserting **Mineral or Porcelain Teeth, from one to a whole set.** The Teeth used by Dr. B. are made by Dr. Stockton, of Philadelphia, which have obtained for the past three years the medal at the New York Institute; and the Teeth are so perfect that **no one not acquainted with dentistry can detect them.** They are far superior to any manufactured in this country, especially those made in Boston, and set at the enormous price of $10 or $20 apiece.

Dr. Barnes has practised Dentistry in this city for **twenty-five years,** and he flatters himself that his long experience, as well as his knowledge of the French method of setting Teeth, as taught by the celebrated **Dr. Morongue, of Paris,** will be sufficient recommendation to the citizens of Boston and its vicinity. He is of the opinion that it is of the greatest importance to persons employing Dentists that they should apply to those who possess **experience,** *and who are perfect masters of the art.*

Specimens may be seen at his office, 25 Howard Street.

TERMS.—Whole sets on gold plate with springs, $100. Half sets, $50. Blocks on gold plate, $5 each. Pivot Teeth, $3,00. Loading, $1,50. Cleaning, $2,00. Extracting, 50 cts.

N. B. Dr. Barnes continues to **instruct Dentists his method** *of setting Teeth on Gold Plates, which practice is not understood by any other Dentists except taught by him.* **Price $100.**

IMPORTANT NOTICE.

IVES & JEWETT, Dr. BRANDRETH'S Agents for the sale of his justly *Celebrated Vegetable Universal Pills* for Essex County, have appointed Agents in the following Towns, of whom the Genuine Medicine may with certainty be obtained:

Haverhill—T. G. Farnsworth, P. M.
Beverly—Samuel P. Lovett.
Marblehead—Thomas Nicholson.
Essex—George W. Burnham.
Danvers, New Mills—A. A. Egerton & Co.
Danvers S. Parish—H. Martin.
Danvers N. Parish—Samuel Tweed.
Danvers Plains—Daniel Richards.
Middleton—Daniel Emerson.
Andover S. Parish—Wm. Barton.
Andover N. Parish—Enoch Stevens.
East Bradford—Benj. Parker.
New Rowley & Boxford—Geo. Spofford & Co.
Saugus—George Newhall, P. M.
Lynn—James R. Newhall.
Manchester—A. H. Trask & Co.
Gloucester—Charles Smith, 3d.
Topsfield—Nathaniel Perley.
Essex, N. Parish—E. Low.
Amesbury & Salisbury—E. Porter
Newburyport—Charles Whipple.
Rowley—O. Blackintor,
Ipswich—Samuel N. Baker.
Hamilton—F. Dane.
Wenham—David Starret.
Lynn, Swampscott—I. W. R. Millet
Byfield—Wm. H Chapman.
Methuen Falls—S. I. Varney.
Salisbury—B. E. Fifield.
Danvers Shillabus Plains—Mr. Walton.

Purchasers of Dr. Brandreth's Pills, observe these four things:

1st. *Never purchase of any individuals in Essex County* but of the above, for they are the only persons authorized by Dr. B. as venders of the Genuine Medicine.

2d. Druggists are never appointed agents by Dr. B.

3d. Ask to see the Copper Plate Certificate of Agency—every Agent has one.

4th. THOUSANDS speak in unqualified terms of approbation of the GENUINE PILLS, whereas the counterfeits have generally been detected by their injurious effects.

IVES & JEWETT, *Booksellers,*
No. 193 Essex Street, Salem.
Dr. Brandreth's General Agents for Essex Co'y.
March 12. 1y

AGENCY.

I. KNAPP, 25 Cornhill, is agent for all the publications of the American Anti-Slavery Society. The Quarterly Magazine will shortly be issued, in an enlarged form, at $5.00 per year. The most popular writers in the Anti-Slavery cause are engaged as regular contributors to this work. The Quarterly, Human Rights, and Slaves' Friend, will be delivered from the office in Boston, free of postage, in any quantity, to those who pay in advance. tf March 1.

NAMES OF PUBLIC CHARACTERS,

TO be seen in the MASSACHUSETTS REGISTER, for 1838,—such as Judges, Governors, Justices, Counsellors, Attorneys, Sheriffs, Postmasters, Physicians, Military Officers, Ministers in every town, Literary men, Officers in Banks and Insurance Companies, Officers of the United States Government, Foreign Ministers, Consuls, &c. Army and Naval Officers, City Officers, &c. &c. &c For sale by JAMES LORING, 132 Wangton shistreet.

REV. MR. ALLEN'S SPEECH.

JUST PUBLISHED, and for sale at 25 Cornhill, by the hundred, dozen, or single copy, Rev. George Allen's Speech before the Convention of Ministers, held at Worcester, Mass. January 15.

FREEDOM'S ALARM,

JUST RECEIVED at 25 Cornhill, price 12 1-2 cents, 'Freedom's alarm, or Lovejoy's voice from the grave. Words by Miss L. H. S. Music composed in eight parts, dedicated and presented to his bereaved family, by their sympathizing friend and servant, Rev. Jonathan Curtis. The profits arising from the sale of this work will be appropriated to the benefit of the family of the deceased.' tf. march 2.

PRIVATE BOARDING.

THE SUBSCRIBER takes this method to inform his friends and the public in general, that he has taken the house formerly occupied by Mrs. Lewis, No. 2 Bridge-court, (near Cambridge Bridge) and will continue the same for the reception of genteel persons who will favor him with their patronage. The public may rest assured that no pains will be spared to give entire satisfaction.

Reference No. 42 Brattle St.
WILLIAM PRESCOTT.
Aug 23d.

BOARDING.

RESPECTABLE people of color wishing board in a private family, may obtain good accommodations by applying to Mrs. C. J. Lewis, No. 9, West Centre Street, (formerly at No. 2, Bridge Court.) Terms moderate.
Aug. 23.

HAT, CAP, AND FUR STORE.

GEORGE ADAMS, Dealer in Hats, Caps, Furs, Stocks, Trunks, Umbrellas, &c. &c. No. 300 Washington Street, Boston.

The patronage of his friends and the public is solicited. Aug. 30.

SUPERIOR RAZORS.

PUTMAN & CLARK, Hair Dressers, No. 14 School street, have just received direct from the manufactory, a lot of very superior Razors, manufactured expressly for them, which they offer for sale at reasonable prices.
Aug. 17. 1stf

HOUSES TO LET.

TWO BUILDINGS very pleasantly situated in the rear of Poplar street—one containing 6 rooms, the other 4. Inquire of JOHN ROGERS,
Aug. 24. No. 14 Brattle street.

NOTICE.

The Temperance House, 118, William Street, New-York, will be continued as usual, till the first of May, when it is expected it will be opened at 21, Beekman Street, where good accommodations for transient company shall be furnished, and the best vegetable and fruit diet New York affords, shall be provided.

ASEMATH NICHOLSON.
New York, March 19th, 1838. tf

MOSES THATCHER VS. PRESTON POND

REVIEW of the case of Rev. Moses Thatcher vs Preston Pond, in charging the Plaintiff with the crime of Adultery: including letters of Mrs. Jerusha M Pond, the main witness in the Defence. For sale at 25, Cornhill tf March 1.

ANTI-SLAVERY DEPOSITORY.

The Executive Committee of the Connecticut Anti-Slavery Society, have opened a DEPOSITORY, *at No. 7 Asylum street,* where all the publications of the American Anti-Slavery Society can be obtained, at the same prices as at New York.

Orders from any part of the State, accompanied with the cash, will receive prompt attention.

S. S. COWLES, Agent.
Hartford, May 12, 3881.